

MISSIONARY JOURNEYS THROUGH BIBLE LANDS

F. G. SMITH



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Mr. and Mrs. F. G. Smith and Son, Gerald

Missionary Journeys through Bible Lands

Italy, Greece, Egypt, Palestine, Syria
Asia Minor and other Countries

Including a Description of Religious and Social Conditions
in Palestine and Syria, Personal Missionary Experiences, and a Discussion
of Missionary Methods

By F. G. SMITH

Author of "Evolution of Christianity,"

"The Revelation Explained," "What the Bible Teaches," etc.

Wm. B. Eerdmans, Grand Rapids, Mich.

I pity the man who can travel from Dan to Beersheba and
cry, "'Tis all barren!"—Sterne.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

—Whittier.

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P R E F A C E

Some one has said, "There is no end of books of travel, and no end to their sameness." A similar remark might also be made with respect to works of history, logic, geography, or algebra. Where identical problems are to be handled or identical places and events described, a certain degree of sameness is to be expected. But this does not necessitate identity of statement nor tedious monotony. As each author is inspired by a different view of the subject and has a different object in its presentation, his personality and individual style is certain to lend freshness and variety to his description, especially if he is writing of the charming scenes and scenery of the Holy Land. Furthermore, every book, however humble, has its own circle of readers—many of whom may never peruse other works of the kind—and therefore has its own mission to fulfil. As McIlvaine has said, "Vessels of moderate draught may go up the tributary streams of public thought, and may deal advantageously with the minds of men, where others of heavier tonnage could never reach."

One characteristic of most books of this kind I have tried to avoid; namely, the narration of a large amount of the ordinary details of traveling. Why should the reader be constantly burdened with the thousand and one perplexities due to inconveniences of travel, such as the annoyances caused by carriage-drivers, innkeepers, and beggars? A few references to such things for the purpose of portraying customs and conditions as they exist is sufficient. And instead of mixing together in one continuous narrative every variety of subject, I have endeavored to give, wherever possible, better form and system to the work by arranging particular subjects in classes by themselves, under their own appropriate headings.

The Holy Land is to Christians the most sacred place on the earth—not because of what it is today, but because of its rich historic associations. To Abraham it was the Land of Promise; to us it is the

Land of Fulfilment. Here lived and wrote the inspired prophets of old, and here the Son of God became incarnate; here Christianity had its birth, and from this land went forth those holy apostles and ministers of Christ who delivered that gospel which has descended to us. There is analogy between a trip eastward to Palestine and the act of tracing a river backward to its source; therefore, regarding Christianity as a stream issuing from the Holy Land, I have placed special emphasis on its historic setting. In addition to this, I have also endeavored to give the work greater value by a brief description of present-day Religious and Social Conditions in Palestine and Syria, an account of Personal Missionary Experiences, and a comparison of apostolic and modern Missionary Methods.

When these missionary journeys were undertaken, no thought of publishing a book on this subject was entertained. Our object in going to those countries of the Orient was that we might do something toward establishing God's true work in that part of the world. And by way of explanation, I would state that the extra expenses incurred by taking the special trips described in this book were borne privately.

It is our earnest desire and hope that the reader who in these pages accompanies us to the earthly Land of Promise will also make the journey to that upper and "better country," that we may meet on terms of more intimate fellowship in the "heavenly Jerusalem."

Yours and Christ's,

F. G. Smith.

Grand Junction, Mich., Nov. 6, 1914.

PALESTINE

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills!—in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark; a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon came,
And Naphtali's stag, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the Twelve in their wayfaring trod;
I stand where they stood with the Chosen of God,
Where his blessing was heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad Wanderer came,
These hills he toiled over in grief are the same,
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the brightness of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me.

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer?

Yet, Loved of the Father, thy Spirit is near,
To the meek and the lowly and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone! but in glory and power
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

—John Greenleaf Whittier.

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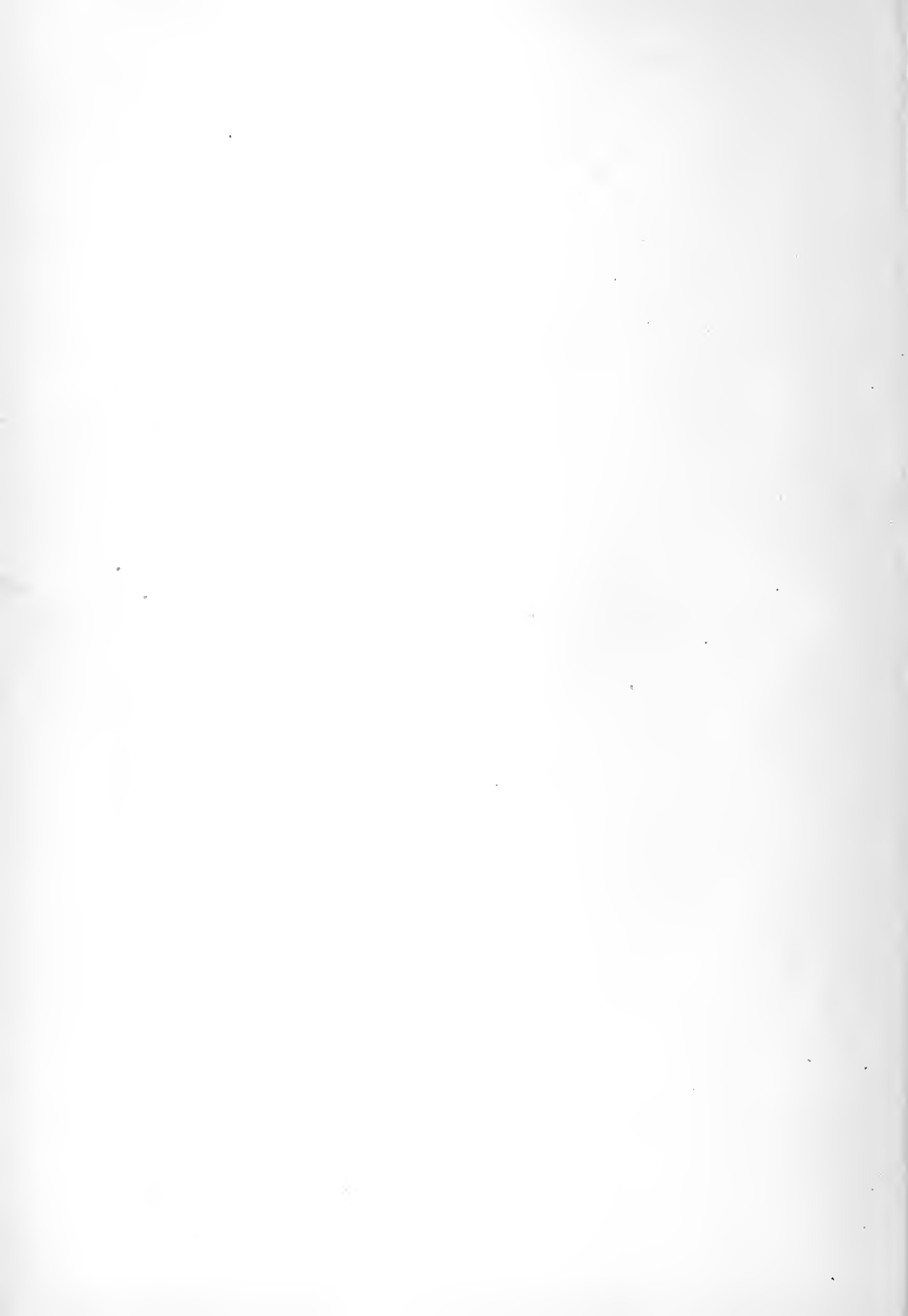
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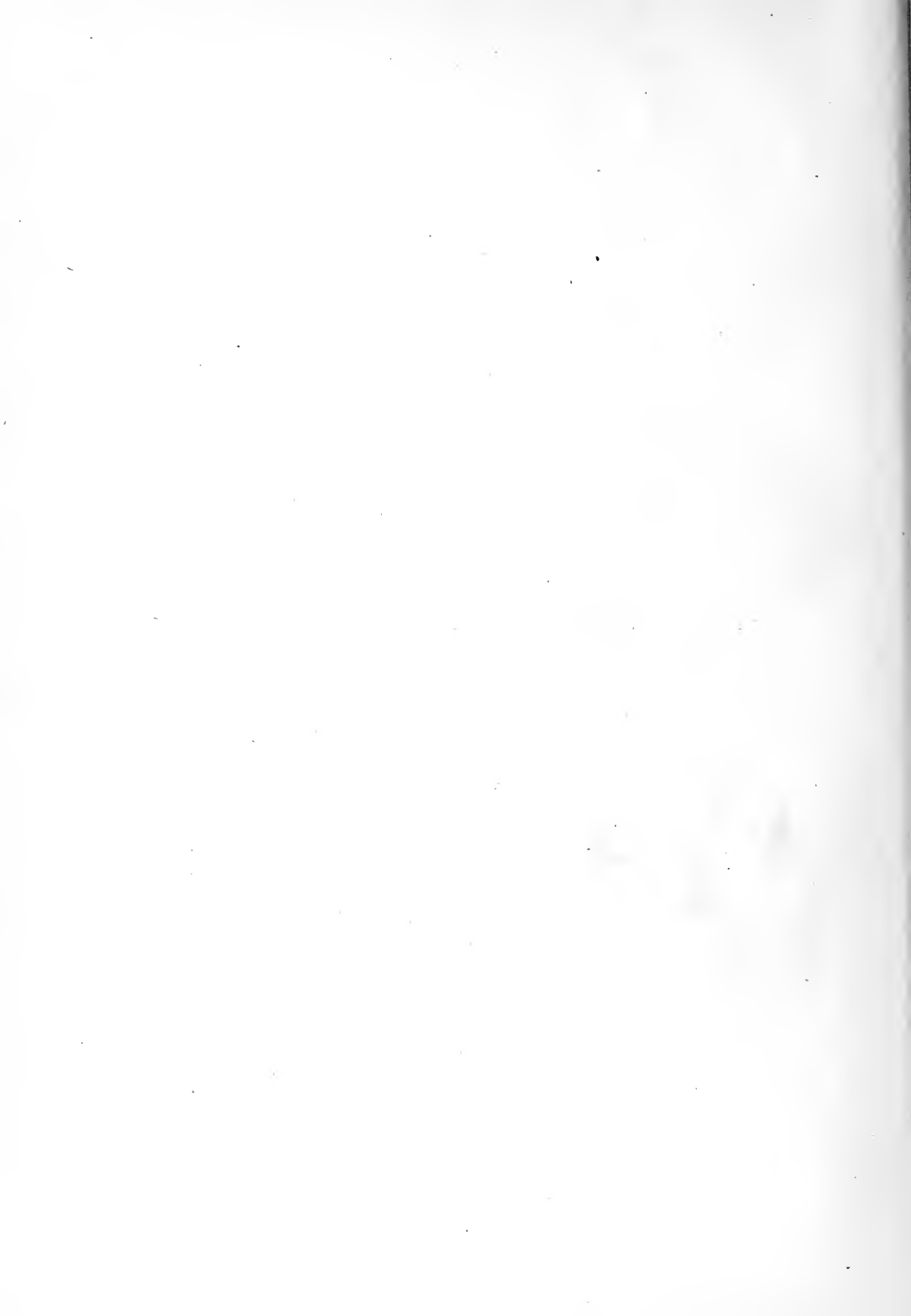
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EASTWARD TO SYRIA



EASTWARD TO SYRIA

During several years spent in evangelistic work in different parts of the United States I experienced a keen interest in the spread of the pure gospel in other countries, and felt that sometime the Lord would be pleased that I should have a part personally in planting the truth in lands beyond the sea. My chief interest, however, always centered in those countries of the East that gave birth to Christianity and that for many centuries have been enveloped in spiritual darkness. Finally a door of opportunity was opened, and in the month of June, 1912, a combination of circumstances impressed more deeply than ever before upon my mind, and also upon my wife's mind, the necessity of making a decision in regard to going.

A few months previous to this time Bessie L. Hittle and Minnie B. Tasker, wife of George P. Tasker, had received a call to come to Mount Lebanon, Syria, to teach in a native school. This suited Sister Tasker's purpose temporarily, for she and her husband had already decided to go in a short time as permanent missionaries to India. Therefore in response to this call these sisters proceeded to Syria and entered upon their work, while Brother Tasker remained some months longer to look after certain important matters in the United States, before joining his wife enroute to India.

The Call and Opportunity

Shortly after reaching their destination, these sisters began to realize the need of some one whose time could be spent in preaching the word of God to the people; so when we learned of the circumstances connected with their work we began to feel the hand of the Lord upon us to go and to do what we could in this respect. It meant much to us to decide to enter upon this work, since its duties and responsibilities would all be new to us; for experience gained in our own country might prove to be of little practical worth among other peoples, who differed in religions, customs, and social conditions. If we had already had a settled work in that part of the world, so that we could have gone as helpers, and obtained experience in connection with others already experienced, it would have been a different matter; but to start out at the call of God, like Abraham of old, who "went out, not knowing whither he went" (Heb. 11:8), not knowing what conditions we should have to meet and what responsi-

Difficulties in Deciding

bilities we should have to bear,—meant more to us than one can easily realize without personal experience. Furthermore, we were very much crowded with work here in our own country; we were receiving many more calls for meetings than we could possibly fill. At that time I had already arranged for meetings one year in advance. And then the thought of being separated from the dear saints in America and from all of our relatives and loved ones pressed heavily upon our hearts. With these thoughts upon our minds, on the second day of July, my wife and I retired to our room for the purpose of prayer, that we might get the matter settled. Brother Tasker had already arranged to sail from New York on July 18, en route to India via Syria, and as we desired to accompany him if we went East, it was necessary that we decide at once. While kneeling in prayer in that little upper room, my sister was playing a phonograph in the room below, and I could hear distinctly the beautiful voices of the Edison Mixed Quartette singing,

“Home, home, sweet, sweet home;
Be it ever so humble, there’s no place like home.”

But the will of God was dearer to us than the pleasant thoughts of “home, sweet home.” He who left his home of dazzling splendor in realms of light beyond, to bring the gospel message to a darkened, sinful world below, set us an example of sacrifice and self-denial; and willingly we stood ready to fulfil our part of his divine command—“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE” (Mark 16: 15).

Our decision was made. We informed Brother Tasker that if he would delay his sailing until July 25 we would be ready to go with him; and we soon received the reply that he would wait for us.

Leaving Home I quickly canceled all of our meeting dates, and on July 11 we bade farewell to my relatives, and started on our long journey. Our first stop was in Chicago, where we spent about two days with the brethren in the missionary home, and met many of the saints who came to the services that were held the two nights we were there. We then proceeded to Anderson, Ind., where we remained over Sunday. Wife then went to see her relatives in West Virginia, while I visited three or four of the congregations where we had labored considerably in the past. About this time I wrote a little farewell note, which was published in the following issue of the *Missionary Herald*. The note ran thus:

A PARTING WORD

Lacota, Mich., July 18, 1912.

To the church of God in America: Greeting.

Before this issue of the Missionary Herald reaches its readers we shall be well on our way to a foreign field of labor. We shall sail from New York for Liverpool, England, July 25, on the steamer Adriatic, enroute to Beirut, Syria.

For some time we have felt a special interest in the foreign missionary work, but until the present time we have been unable to free ourselves from responsibilities in this country long enough to undertake the work which God has now laid upon our hearts, in the land where the light of Christianity once shone so brightly.. We are thankful to the Lord that he has counted us worthy of rendering some assistance in its restoration.

The only regret that we feel in undertaking this work is occasioned by the thought of separation from the dear ones left behind. Through constant work for a number of years in the evangelistic field it has been our privilege to become acquainted with thousands of the saints in the many congregations where we have labored for Christ and for souls. These we have learned to love deeply. How we would enjoy meeting you all again and exchanging farewell words before taking our departure! While it will not be possible for us to write to all, except as we shall greet you from time to time through the columns of the Missionary Herald, still we would certainly appreciate hearing from you all at any time. It will probably be about a month before we reach our destination, after which time our address will be Beirut, Syria, in care of British and Foreign Bible Society. The postage rate is five cents.

We earnestly ask for your fervent prayers to God for us, that we may be sustained by his grace and be given the special wisdom which we so much need at this time.

With hearts full of appreciation for the many kindnesses shown us in the past we now say Farewell. "God be with you till we meet again."

*"A few more days, a few more years
To tell the dear Redeemer's story;
A few more crosses, and a few more tears—
Then away to our home in glory."*

Yours to reveal Christ,

F. G. Smith and Wife.

I then joined my wife and little son Gerald in West Virginia, and together we proceeded to New York by way of Washington, Baltimore, and Philadelphia, arriving in New York on the evening of July 23. Here we found Brother Tasker awaiting us, also Vartan Atchinak and Asma Trad, of Syria, who were returning to their country, and who expected to accompany us as far as England.

We sailed from New York City at noon, July 25, 1912, on the steamship *Adriatic*, a splendid ship of 25,000 tons, belonging to the

**Sailing from
New York**

White Star Line. Many of the saints from the missionary home came down to the wharf with us to see us off.

As our ship swung out into the river they were soon lost to view, then the Statue of Liberty disappeared from sight, and finally the broad shores of America themselves faded away in the distance, and we began to settle down to make the best of an ocean voyage. On account of icebergs that were sighted off the bank of Newfoundland on the trip to New York, the *Adriatic* made the return trip to Liverpool over the southern route. We got along quite well, although we experienced a heavy sea for five days during the passage. Wife and I had a touch of seasickness.

We arrived at Liverpool, England, on August 2 and found some of the saints waiting for us at the docks. Among the number was Sister

**Camp-meeting at
Belfast, Ireland**

Alice V. Hale, a missionary who was returning from India. After the customary formality of clearing our baggage in the Custom House we proceeded to make

inquiries and arrangements relative to the remainder of the trip. As we were expected at a camp-meeting at Belfast, Ireland, beginning the next day, we took ship in a few hours for that place, traveling third class or "steerage." We were not obliged to travel third class, but concluded to make the experiment. We can not forget the experiences of that night. The steerage quarters were crowded. It was so cold out on deck that we were obliged to go inside, where we received the full benefit of a large quantity of tobacco fumes, mixed with more or less profanity and drinking, with a little fighting thrown in. Next morning the Belfast harbor was indeed a welcome sight, and we rejoiced to meet at the dock Brother Allan and Brother and Sister Doeber, whom we had known in America. Upon our arrival at the camp-ground we had the pleasure of meeting Brother W. H. Cheatham, also a former acquaintance.

The camp-ground was located at Glengormly, a suburb of Belfast. This was the first camp-meeting which we, as a church, held in the British Isles. A number of the brethren and sisters were gathered



Camp-Meeting Group near Belfast, Ireland

together from England and Scotland, and we had many enjoyable services during the ten days' continuance of the meeting. The power of God was manifested in saving, sanctifying, and healing; a sweet spirit of love and unity prevailed; and all were much edified and strengthened in the most holy faith.

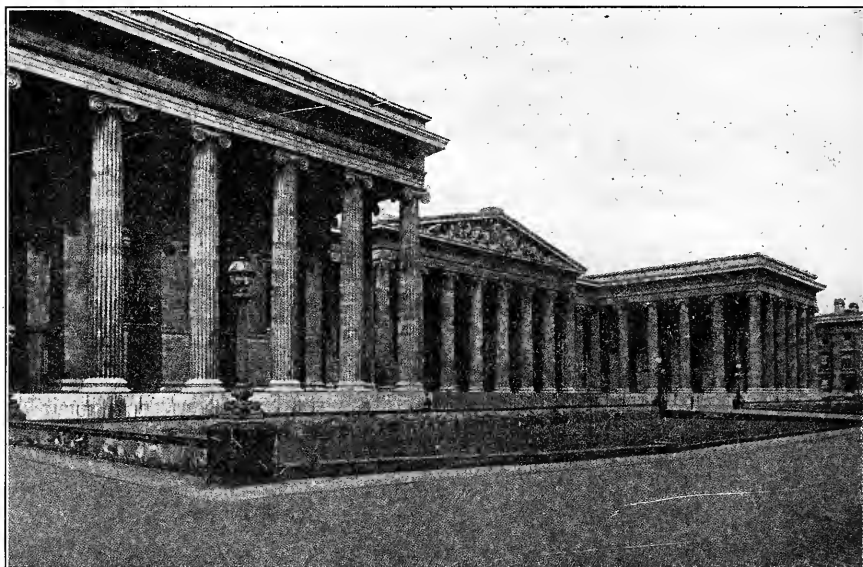
LONDON

After the close of this meeting we returned to England, arriving in London on the 13th of August. This city, the capital of the British Empire, and the largest city in the world, has a population, approximately, of 5,000,000 souls. If we include in the term "London" all of the area embraced by the metropolitan and city police districts and the parishes within fifteen miles of Charing Cross, the official center of the city, the population is nearly 7,000,000, equalling Greece and Denmark combined. London became a Roman station when the southern part of Britain became a Roman province, during the reign of Claudius Cæsar, A. D. 41—54. During the reign of Constantine, in the early part of the fourth century, the Romans walled and fortified it and it became an important commercial city. After the withdrawal of the Romans it remained in the hands of the Britons until it was captured by the Saxon invaders and made the capital of the East Saxons. After the battle of

Hastings, A. D. 1066, which was decided in favor of William I., London submitted to the Conqueror and received from him a charter which is still preserved.

THE BRITISH MUSEUM

The first place we visited in London was the British Museum, the great national museum, which owes its origin to Sir Hans Sloane who, in 1753, bequeathed his collection of 50,000 books and manuscripts to the nation. This collection has been augmented by numerous additions



The British Museum

from time to time until the present day; and I feel safe in saying that nowhere in the world can be found collected together such a vast amount of materials of historical, scientific, and literary value. Here we find exhibited sculptures, writings, and other remains from the ancient Egyptians, Babylonians, Etruscans, Assyrians, Phœnicians, Greeks, and Romans, not to mention medieval antiquities and modern works. British law requires that a copy of every book, newspaper, pamphlet, or piece of music published in British territory must be conveyed to this museum; therefore we may say that almost the entire sum of human learning is deposited within its walls. Here the student of history could spend months in careful study with the realities of early days

before his eyes. But our time was limited, so we could only hope to make a cursory examination of this collection and then pass on to other things. And I can only mention here a very few of the things that we were interested in while there.

We first entered the Room of Greek and Latin Inscriptions. Here is built up a pier of the temple of Athena Polias at Priene, on the western coast of Asia Minor, with inscriptions referring to Alexander the Great and others. There is also a long inscription referring to gifts and bequests made by C. Vibius Salutaris (A. D. 104), a public benefactor of Ephesus. This was cut upon stones which formed a part of the great theater of that city. There is a Greek inscription from Thessalonica which contains the names of magistrates, styled "politarchs," a local title, quoted by Luke in Acts 17:6, 8. Of considerable interest in this room is the epitaph in Greek verse on the Athenians who fell before Potidæa. This town, which was tributary to Athens, revolted in 432 B. C. Athens sent an expedition that succeeded in crushing the rebellion; but the city was thereby brought into direct conflict with Sparta, causing the long and terrible Peloponnesian War, which raged until Greece was well-nigh ruined and Athens destroyed.

In the Ephesus Room are arranged sculptures and architectural remains from the temple of Artemis, or Diana, at Ephesus. The first temple of Artemis was begun about 650 B. C., and Cræsus, the wealthy Lydian king, contributed to its building. It required about one hundred and twenty years to complete it. It was afterwards set on fire and destroyed by a man named Herostratus, who sought by this means to perpetuate his memory. This occurred in 356 B. C., on the night in which Alexander was born. A second and more magnificent temple afterwards was erected reckoned as one of the Seven Wonders of the ancient world. This was the temple of Diana, which is mentioned in the nineteenth chapter of Acts in connection with Paul's preaching in Ephesus. It was destroyed by the Goths in A. D. 262.

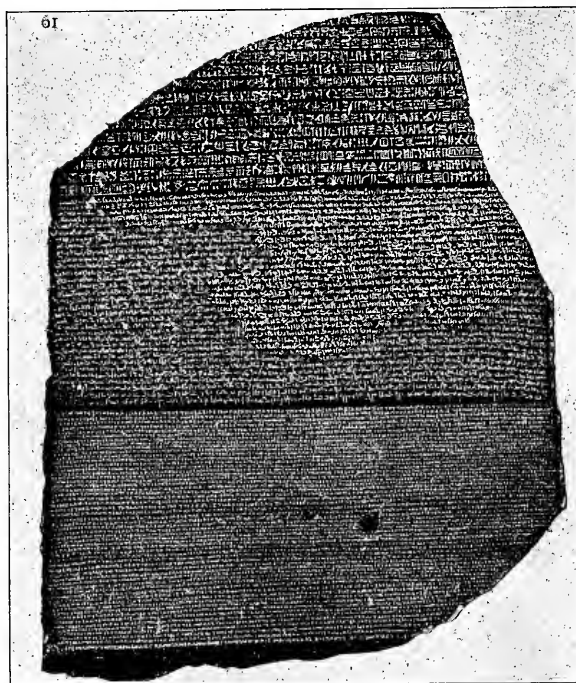
The Elgin Room contains sculptures from the Parthenon and other buildings in Athens, and was of great interest to us. But as I shall have occasion to refer to these things when I come to describe our visit to Athens, I will not enter into a description here.

In another room are sculptures from the Mausoleum of Halicarnassus. Mausolus, king of Caria, died in 353 B. C. His wife Artemisia sought to commemorate him by erecting a monument which

would surpass all others in beauty and richness of decoration. It also was reckoned as one of the Seven Wonders of the World, and it has given a generic name to all superb sepulchers. Pliny says that its height was 140 feet. Many beautiful and artistic remains from this ancient tomb are on exhibition.

For lack of time we did not remain long in the Egyptian Rooms, as we expected to visit the Museum in Cairo, Egypt, which has the finest collection of Egyptian antiquities in the world, and we had before visited museums containing large collections of the usual Egyptian antiquities—gods, weapons, jewelry, tools,

shoes and sandals, vases, toilet articles, mummies, etc. The most interesting historical relic of this nature that I noticed was fragments of the inner wooden coffin of Menkau-Ra, a king of the fourth Egyptian Dynasty, and builder of the third pyramid at Gizeh; also a mummy believed to be the remains of that king, found within the pyramid, and probably dating from 3,000 years before Christ.



The Rosetta Stone

But the Rosetta Stone was the chief object of our interest here in things Egyptian. It is a heavy block of black basalt that contains a decree of the priests of Memphis conferring divine honors on Ptolemy V, king of Egypt, B. C. 195. The inscription appears in three forms—in Egyptian hieroglyphics, in demotic (or the common writing of the people of Egypt), and also in Greek. For ages the history of ancient Egypt, with the

The "Rosetta Stone"

exception of references to it made by Greek authors, was locked up in inscrutable mystery. During the Egyptian campaign of Napoleon in 1798-99, the French discovered this famous inscribed stone near the Rosetta mouth of the Nile. Champollion, a French scholar, being familiar with Greek, compared the characters in the inscription and discovered the meaning of several of the symbols; and by this means furnished a key to the rich treasure-house of Egyptian antiquities.

When we consider what an important bearing the history of ancient Egypt, thus deciphered, has had in firmly establishing the authenticity of certain parts of the Bible which were formerly assaulted by infidel critics, it seems fortunate indeed that this discovery was made. And it was all made possible through the military careers of two great men of prophetic import. The conquests of Alexander carried the Grecian language into Egypt and thus furnished conditions which afterwards gave occasion for the writing of such an inscription; and during Napoleon's campaign the Rosetta stone was found among the ruins of an old fort. It was deposited in the British Museum in 1802.

We next visited the Assyrian and Babylonian Rooms, where we found much to interest us in connection with Bible history. Many cylinders, tablets, and inscriptions of various kinds are exhibited here. The cuneiform writing of these peoples also remained a mystery until deciphered by Sir Henry Rawlinson during the last century. The key to its interpretation was found by Rawlinson in the celebrated inscription at Behistun, in Persian Kurdistan. On the side of a high rock, nearly three hundred feet above the ground, Darius I, king of Persia, set forth his genealogy and victories in an inscription executed in three languages—Median, Persian, and Assyrian. It has been termed "the Rosetta Stone of the Cuneiform Writings."

Here again we have a most fortunate discovery for believers in the Bible. Since we have been able to decipher these ancient writings, explorers are continually digging up additional proof of the authenticity of the Scriptural accounts, to the utter discomfiture of a certain class of infidel objectors.

Just to illustrate this point I will give one particular example. In the book of Daniel, Belshazzar is represented as reigning in Babylon on the night when the city was captured by the Persians (Dan. 5:30, 31). But secular history asserted that Nabonadius was the last king of the Babylonian empire, ascending the throne in 555 B. C. Over and over again this discrepancy was a lever in the hands of caviling critics, who rejected the Biblical account and declared Belshazzar

to be nothing but a mythical personage. But in process of time, among the cylinders of this Nabonadius that have been unearthed appeared one containing a prayer on behalf of Nabonadius *and his son Belshazzar*. This identical cylinder is now deposited in the upper part of Table-case G, in the Babylonian and Assyrian Room, and we had the privilege of seeing it ourselves. So the great objection has vanished into thin air; for it is now certain that Nabonadius and Belshazzar reigned jointly in the empire, and therefore both accounts are true. And this fact furnishes an explanation of Belshazzar's promise to make Daniel the *third* ruler in the kingdom (Dan. 5:16).

Many circumstances related in the Bible about the nation of Israel have likewise been challenged, but the Scripture is constantly receiving

confirmation from the above-mentioned sources, showing that the Bible accounts are not mythological in character, but are the records of actual history. In

2 Kings 18 and 19 we have an account of the campaign of Sennacherib, king of Assyria, against Hezekiah, king of Judah. He first invaded Judea and captured many of the smaller towns and then laid siege to Jerusalem, and Hezekiah, sorely pressed, even stripped the temple of its gold in order to induce the Assyrian king to raise the siege. But this only proved to be a temporary respite and Sennacherib returned with an immense army. But Hezekiah prayed earnestly to the Lord for deliverance. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand. . . . So Sennacherib king of Assyria departed." The Assyrian *official account* of this campaign is recorded on a cylinder now on deposit in this department of the British Museum.

In the Nimrod Saloon is an obelisk which was set up by Shalmaneser at Nimrod. It is called the "black obelisk." On its four sides it gives an account of his expeditions and scenes representing the four kings he had conquered, paying tribute to him. Among the number appears "Jehu, the son of Omri," king of Israel.

But in the Nineveh Gallery, Case A, we found something of considerable interest—a series of tablets giving the Babylonian and Assyrian accounts of the creation and the flood.

An Account of the Flood Sit-napistim (the Babylonian Noah) gives an account of the flood to Gilgamesh, a mythical hero. "The gods determined to send a deluge. Sit-napistim was bidden to build a ship, and to embark in it with all his goods, the members of his family, and the beasts and cattle of the field. The flood follows; its abate-

ment; the resting of the ship on the mountain of Nizir, and the sending forth of a dove, a swallow, and a raven on the seventh day; and then the coming forth from the ship." This account very nearly agrees with the one given in Genesis. Abraham, it will be remembered, lived in Ur of the Chaldees when he was directed by the Lord to migrate westward and start a new nation. So it seems quite probable that the account which was handed down through the family of Abraham to the author of the book of Genesis proceeded from the same source from which the Chaldean account originated.

In the Department of Manuscripts we found much to engage our attention and make a deep impression. Here we found our time all too short; but I found an opportunity to return to this department again before leaving the city. In classical times, books, both Greek and Latin, were for the most part written on papyrus, which was manufactured from the stem of an aquatic plant of that name, formerly common in Egypt. Vellum was also employed to some extent as early as the second century B. C., but was generally regarded as inferior to papyrus. In later times, vellum supplanted the papyrus, being more durable. In the dry climate of Egypt, however, papyrus manuscripts have remained well preserved, and large quantities of them have been unearthed during the past few years.

The oldest papyrus manuscript in the British Museum is a portion of Plato's "*Phaedo*," dating from the first half of the third century B. C. It was discovered in the cartonnage of a mummy-case. Also the only extant portion of Hyperides' oration against Philippides, written in the first century B. C., is here preserved. Triumphal Odes and Dithyrambs, by Bacchylides, the only extant manuscript of the poet except one small fragment; portions of Homer's *Iliad* and *Odyssey*, all found in Egypt, and dating from the first century B. C., are here exhibited. Aristotle on the Constitution of Athens, the only extant manuscript of the work except some small fragments, and dating from the first Christian century, is also shown.

The sayings of Jesus was an interesting document consisting of a collection of sayings written on the back of a roll previously used for another purpose. It was found at Oxyrhynchus in 1903. A leaf of a papyrus book containing the same or a similar collection had previously been found in the same place, and the compilation probably dates from the beginning of the second century A. D., or possibly even from the first century. The

part exhibited contains the introduction of the work, as follows: "These are the (wonderful?) words which Jesus the living (lord) spake to . . . and Thomas, and he said unto (them), Every one that harkens to these words shall never taste of death." It is written in uniform uncials of the latter part of the third century.

Another papyrus manuscript gives an account of receipts received from passengers and freight carried by boats on the canal by Ptolemais, stating the amount due the royal treasury. It is dated in the twenty-second year, probably of Ptolemy Euergetes, B. C. 226-5. Scores of other interesting documents also claimed our attention, while hundreds of others we were obliged to pass by for lack of time. I can here mention only a few of the things which we saw there.

The most important of all the manuscripts we saw is a volume of the celebrated "Codex Alexandrinus," written in uncial letters on velum probably in the middle of the fifth century A. D.

"Codex Alexandrinus," It formerly belonged to the Patriarchal Chamber of

Alexandria (whence its name is derived), and was presented to King Charles I by the Patriarch of Constantinople, in 1627. It contains both the Old and New Testaments and the epistles of Clement of Rome. With the exception of a few small fragments, there are only two Greek manuscripts of the Bible which are older than this one—Codex Vaticanus, in the Vatican Library at Rome, dating from the fourth century, and Codex Sinaiticus, discovered by Tischendorf at Mount Sinai in 1844, the greater part of which is in the Imperial Library at Petrograd. It also dates from the fourth century, and is believed by some to be one of the fifty copies of the Scriptures which the Emperor Constantine directed made for use in the churches. Facsimile pages of the two last-named manuscripts are exhibited in connection with Codex Alexandrinus for the sake of comparison.

Among the historical documents shown is the Original Bull of Pope Leo XI, conferring on King Henry VIII of England the title

"Defender of the Faith," which title has been retained by the English sovereigns until the present day.

Historical Documents The Bull is dated at Rome in the ninth year of Leo's pontificate (1521), and is signed by the Pope and many of his cardinals.

The occasion for this grant to Henry will probably be remembered by the reader. When the continental reformers of that century began preaching the gospel and opposing the errors of Romanism, Henry VIII set himself in opposition to them, and wrote a book against Luther; and the Pope, in gratitude for the service rendered, gave

Henry the title, "Defender of the Faith." A little later, however, when Henry desired a divorce from his wife, Catherine of Aragon, in order that he might marry Anne Boleyn, and the Pope refused to recognize the decree which was given by the universities; then Henry cast off the papal authority entirely, as a result of which the church of England became independent of the Romish hierarchy.

Many royal autographs are exhibited, a few of which I shall mention: a letter written by Catherine of Aragon, queen of Henry VIII, to the king, then in France, with news of the battle of Flodden, dated Sept. 16, 1513; a letter by Henry VIII to Cardinal Wolsey, dated March, 1518; a letter from Anne Boleyn to Cardinal Wolsey, written before her marriage to Henry; a letter from Lady Jane Grey, dated from the Tower, July 10, 1553; also autographs of Queen Elizabeth, James I, Oliver Cromwell, the Emperor Charles V, Henry IV, King of Navarre, Louis XIV of France, Peter the Great of Russia, Frederick the Great of Prussia, and Napoleon I.

Among the historical autographs and papers is a draft of the Act of Parliament known as the "Six Articles," which was passed at the instigation of Henry VIII, in 1541. Although Henry threw off the papal yoke, he had no intention of granting religious liberty to his subjects; in fact, he sought by this Act of Parliament, known afterwards as the "bloody statute," to maintain Rome's theological tenets. It enacted that if any one should deny the doctrine of transubstantiation he should be burned; and that if any one should affirm that priests might marry or that auricular confession was not expedient, etc., he should be guilty of felony. The draft of these articles exhibited is in a secretary's handwriting with autograph corrections by Henry; the fifth is entirely in Henry's handwriting. Other autograph letters of historical import are by Sir Thomas More, Hugh Latimer, Mary Queen of Scots, Sir Walter Raleigh, Sir Francis Bacon, Sir Robert Walpole, William Pitt, Warren Hastings, Edmund Burke, Charles James Fox, Richard Sheridan, Benjamin Disraeli, Duke of Wellington regarding the cavalry under his command at the battle of Waterloo, and a sketch-plan of the Battle of Aboukir generally called the Nile (August 1, 1798) drawn by Lord Nelson himself. In the corner of the last-mentioned document is the following attestation: "This was drawn by Lord Viscount Nelson's left hand, the only remaining one, in my presence, this Friday, Feb. 18th, 1803, at No. 23 Picadilly, the house of Sir William Hamilton, late ambassador at Naples, who was present. Alexander Stephens."

Among the autograph literary works we found the memorandum book of Sir Francis Bacon, and Sir Walter Raleigh's Journal of his Second Voyage to Guiana. The failure of this expedition, and the acts of hostility against Spain done in the course of it, led to his execution shortly after his return home.

Of peculiar interest was John Milton's personal Bible, on the fly-leaf of which are entered the births, etc., of himself and members of his family. Some of these were written by his own hand; the rest were written by others after he became blind.

And we also saw the original notes used by William Harvey, the discoverer of the circulation of the blood, when he made his first public statement (April 16, 1616) regarding his discovery; the diary and note-book of the philosopher John Locke, and the original manuscript of "The Compleat English Gentleman," by Daniel Defoe, who is better known, however, as the author of Robinson Crusoe; the "Memoirs" of Edward Gibbon, showing the place where he states how he received the first impulse to write his "Decline and Fall of the Roman Empire": "It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the capital, while the barefooted friars were singing vespers in the Temple of Jupiter, that I conceived the first thought of my history"; the autograph manuscript of Sir Walter Scott's "Kenilworth," corrected for the press; some original autograph works of Lord Byron, Shelley, Chas. Dickens, and Lord Macauley's article on "Warren Hastings," contributed to the *Edinburg Review*; George Eliot's original manuscript "Adam Bede"; Herbert Spencer's "Data of Ethics"; William Cowper's "History of John Gilpin," in the poet's own hand. Of more than ordinary interest is the original articles of agreement, dated April 27, 1667, between John Milton and Samuel

Symmons, a printer, for the sale of the copyright of a "poem entitled 'Paradise Lost.'" The amount agreed on was £5 (a little less than \$25) down, and three further payments of £5 each on the sale of three editions of 1,300 copies each. Signed, "John Milton," with his seal of arms affixed.

I also spent considerable time examining the autographs of other literary men with whose names I had become familiar. Among the number, I shall mention Shakespeare, Dryden, Sir Isaac Newton, Joseph Addison, Pope, Swift, David Hume, John Wesley, Coleridge, Carlyle, Darwin, Dickens, Tennyson, Erasmus, Martin Luther, Melanchthon, John Calvin, Galileo, Voltaire, Rousseau, Victor Hugo,

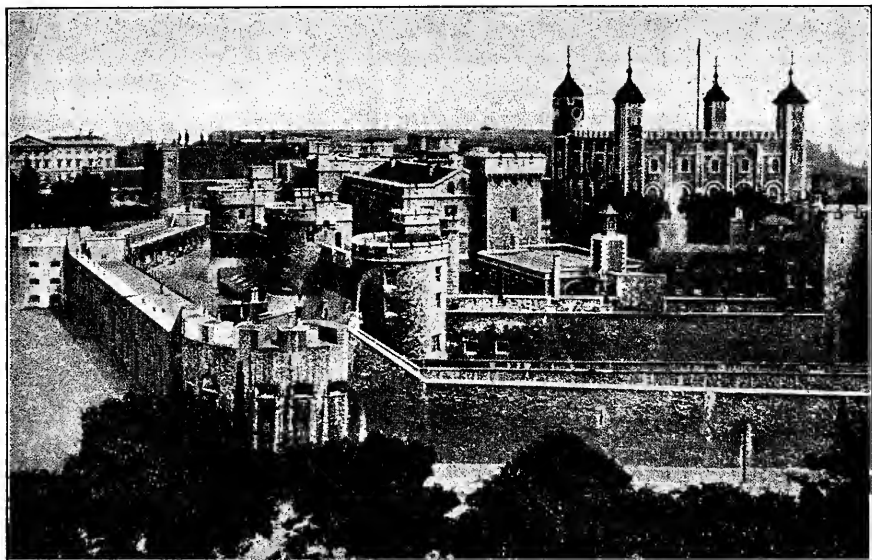
Leibnitz, Kant, Goethe. A portion of Handel's original manuscript of the anthem, "As Pants the Heart," is exhibited; also fugue in A flat, by Bach; score of the 130th Psalm, by Mozart; sketch of music of "Adelaide," by Beethoven; sonata in F minor (op. 14), by Schumann; "Fantasia" sonata in G (op. 78), by Schubert; setting of the 13th Psalm, by Mendelssohn; and sketch of the "People's Chorus," melody and bass only, by Wagner.

With a brief reference to three or four royal books exhibited, I will close this description of our visit to the Museum. One small volume, containing the penitential Psalms, Litany, etc., **Royal Books** in Latin, with autograph inscriptions by Henry VIII and Cardinal Wolsey; also a metrical version of the penitential and other Psalms, in English, containing a portrait of Henry VIII. This volume is said to have been given by Queen Anne Boleyn when on the scaffold, to one of her maids. So this unhappy queen carried until the hour of her death, the photograph of her husband, who committed her to the block that he might be free to marry Jane Seymour the following day. Another small volume has on the fly-leaf some Scriptural verses written by Edward Seymour, Duke of Somerset, "frome the toware [the tower] the day before my dethe, 1551." He was executed later. A small Manual of Prayers is also shown, written on vellum, and used by Lady Jane Grey on the scaffold, Feb. 12, 1554.

TOWER OF LONDON

Our visit to the Tower of London was full of interesting things. This celebrated fortress was founded in A. D. 1078 by William the Conqueror for the purpose of protecting and controlling the city. It covers about thirteen acres and is surrounded by a wall flanked with massive towers, outside of which there is a moat, or very wide ditch, now dry. There is also an inner wall broken by towers and other buildings. In the center is the "White Tower," the keep of the old fortress, around which are grouped the chapel, jewel-house, barracks, and other buildings. While the Tower would not be regarded as possessing any great military strength in these days of improved military equipment, still it was a first-class medieval fortress. It has been used as a fortress, a palace, and a prison. It was occupied as a palace by all of the kings and queens down to Charles II. The security of the place, however, naturally made it convenient for lodging state prisoners. Many of these were brought in through an entrance called the "Traitor's Gate," on the side next to the river Thames. Under this very arch of solid masonry many prominent per-

sons passed in to spend a long, dreary confinement in the Tower, or to be led forth to the scaffold. Among the number may be mentioned Sir Thomas More, Edward, Duke of Buckingham, Queen Anne Boleyn, Cromwell, Duke of Essex, Queen Catherine Howard, Lady Jane Grey, Princess (afterwards Queen) Elizabeth, and Edward Seymour.



The Tower of London

In front of the Traitor's Gate, and comprising a part of the inner wall, is the "Bloody Tower," the upper story of which opens on the parade ground, formerly the constable's garden, where
Bloody Tower Sir Walter Raleigh was allowed to walk during his long confinement. Bloody Tower is believed to be the scene of the murder of Edward V and his brother, and Henry VI. In another part of this wall, between the Beauchamp and Bell Towers, is the house of Partridge, the chief warder, where Lady Jane Grey lived while a prisoner. Here from an outside window she saw her husband led out to execution on Tower Hill, outside of the walls, and his headless body brought in through the gate to the Chapel of St. Peter, past the place on the Green within the walls where her own scaffold was being erected for the dread work of execution, which took place on the same day, Feb. 12, 1554. They were buried in this

chapel, as were also Queen Anne and Queen Catherine, all four beheaded.

In a circular apartment called the Wakefield Tower the crown jewels and other splendid objects which form the English regalia are preserved. The king's crown is perhaps the most conspicuous object in the case. It was originally made for Queen Victoria's coronation, in 1838, but the chief jewels which were placed in it were taken from older crowns. Among the number is a fine ruby given to the Black Prince by Peter the Cruel after the battle of Navarette, April 3, 1367. It was worn by Henry V on his helmet at the battle of Agincourt in 1415. The crown was enlarged for the coronation of King Henry VII and contained 2,818 diamonds, 297 pearls, and many other jewels. After the discovery in South Africa of the Cullinan rough diamond, the largest diamond ever found, measuring slightly over four inches in length, the Transvaal government presented it to the English, and it was cut in two, one large oblong brilliant weighing 309 3-16 carats was placed in the king's crown, which was altered for the purpose; while the other part, the largest cut diamond in the world, weighing 516 1-2 carats, was placed in the royal sceptre with the cross of gold and jewels, also on exhibition here. Here also we saw St. Edward's crown, which was made for the coronation of Charles II; and the baptismal font and basin of silver-gilt, also made for him in 1660-61, and used at the christening of the sovereign's children. One of the last occasions when it was used was at the christening of King Edward VII at St. George's Chapel, Windsor. Many other articles were also shown. While looking at this splendid collection of royal regalia, the earthly value of which can scarcely be estimated, I could not avoid thinking of the sorrowful history of some of the English sovereigns who have used these very things. Surely it requires more than glittering crowns and royal sceptres to bring happiness into human lives. Though we shall never be decked with regal splendor in Westminster, thank God! we have the heavenly assurance of "a crown of glory that fadeth not away."

The White Tower occupies the central location and is the oldest part of the fortress. It is irregular in plan, the four sides being of different lengths; and three of the corners are not right angles. Nevertheless, it looks square, and its four towers, one on each corner, give the structure an imposing appearance and is the principal feature by which we first distinguish the Tower of London. It is 90 feet in height from the floor to the bat-

Wakefield
Tower and
Crown Jewels

White Tower

lements. The interior is of the plainest and sternest character, almost every feature of comfort as a place in which to live being sacrificed for the one purpose of securing greater strength and security. The outer walls, which are of stone, vary in thickness from 15 feet in the lower stories to 11 feet in the upper. Ascending a stairway within one of the walls we came to a passage which led to the Chapel of St. John, which is said to be the largest and most complete chapel remaining in any Norman castle. It is 55 feet long, 31 feet wide, and 32 feet high.

Emerging from this chapel, we entered the Armory, where there is exhibited an immense collection of arms and armor formerly used. I

The Armory

shall not attempt to give an extended description of the thousands of interesting things to be seen here, but shall briefly refer to only a few things. An equestrian figure is dressed in a splendid suit of armor given to Henry VIII by the Emperor Maximilian, in 1514. The armor is engraved with roses, pomegranates and other objects, and has on the metal skirt the initials H. & K., referring to Henry and his first queen Katherine of Aragon. There is also a suit of armor belonging to James II, all the pieces of which bear the king's initials. Here also are exhibited curious instruments of torture once employed, some of them even in this tower. We saw a beheading-axe which has been here since 1687 and the identical chopping-block on which Lord Lovat lost his head. The print of the axe used at his execution is plainly visible on the face of the block. We are informed that Lovat's head was severed by a single blow of the executioner. But there are two marks on the block; perhaps the same block was used for two executions.

Lovat's Chopping-block

I had often read about the chopping-blocks, but never understood how they were formed so as to allow the neck of the victim to rest firmly on the block as would be necessary. But I observed here that the face of the block was narrow at the place of contact with the neck, two sides being hollowed out to allow for the shoulder and head. An involuntary shudder crept over me as I looked at this thing and felt the edge of the wicked axe. I could not help appreciating the difference between the circumstances under which we made this examination and those under which Sir Walter Raleigh made it. Condemned to death on the block, he first felt the edge of the axe, and then said, "This is a sharp medicine, but it is a sure cure for all diseases."

We next passed the Beauchamp Tower, situated in the inner wall. In plan it is semicircular, three stories high. We ascended by a wind-

**Beauchamp
Tower and
Inscriptions of
Prisoners**

ing stairway to the middle chamber, which is of considerable size. Here many prominent persons were imprisoned. Having but little to engage their attention during the weary days of confinement, some of them have left records in the form of inscriptions cut in the walls of their prison. A few of these inscriptions are in the entrance passage and on the stair, but the most of them are in the room of which I now speak. On the ground floor near the entrance is ROBERT DUDLEY. When his father was brought to the block in 1553, Robert, who was condemned to die the next year, remained here with his brother, but



Houses of Parliament and Westminster Hall

was afterwards released. At the entrance to this chamber is a carved cross and other emblems with the name PEVEREL, 1570, supposed to have been cut by a Roman Catholic prisoner confined during the reign of Queen Elizabeth. Another inscription in Latin reads: "The more suffering for Christ in this world the more glory with Christ in the next," signed ARUNDEL, June 22, 1587. This was Philip Howard, whose father was beheaded in 1573. Philip inherited the earldom of Arundel, and being a staunch Roman Catholic was confined in this place, where he died after an imprisonment of ten years. On the wall near the fireplace is an elaborate piece of sculpture carved by John Dudley, who died in 1554. It is a memorial of his four brothers, one

of whom (Robert) I have already mentioned. They occupy prominent places in English history, therefore this memorial is all the more interesting. Ambrose was created Earl of Warwick in 1561; Guilford was the husband of Lady Jane Grey, and was beheaded in 1554; Robert, after his release, was created Earl of Leicester in 1563, and Henry was killed at the siege of St. Quentin in 1558. "Under a bear and a lion supporting a ragged staff is the name of JOHN DUDLEY, and surrounding them is a wreath of roses (for Ambrose), oak leaves (for Robert, *robur*, an oak), gillyflowers (for Guilford), and honeysuckles (for Henry). Below are four lines, one of them incomplete, alluding to the device and its meaning." In the window is a monogram of Thomas Abel. It is a bell with the letter A on it. Dr. Abel was the servant of Queen Catherine of Aragon, first wife of Henry VIII, and acted as her chaplain during the progress of the divorce proceedings. He thus incurred the displeasure of the king, and for denying the supremacy was condemned and executed in 1540.

Passing out of this tower into the open space intervening between the White Tower and the Chapel of St. Peter, called Tower Green, we came to a small square plot, paved with granite by the orders of Queen Victoria. On this spot stood the scaffold upon which private executions took place. The usual place of execution was on Tower Hill, outside of the walls. On this spot, however, within the walls, the following persons were executed: Lord Hastings, in 1483; Anne Boleyn, second queen of Henry VIII, May 19, 1536; Margaret, Countess of Salisbury, May 27, 1541; Catherine Howard, fifth queen of Henry VIII, Feb. 13, 1642; Jane Viscountess Rockford, Feb. 13, 1542; Lady Jane Grey, Feb. 12, 1554; and Robert Devereux, Earl of Essex, Feb. 25, 1601. These were all beheaded with an axe except Queen Anne Boleyn, whose head was cut off with a sword. They were all buried in the Chapel of St. Peter, adjacent.

We obtained a view of Buckingham Palace, the London residence of the king, but as no admittance was permitted, there was not much to see. We also saw the houses of parliament, and visited St. Paul's Cathedral and some other places of interest to travelers; but I will describe only our visit to Westminster Abbey.

Buckingham
Palace

WESTMINSTER ABBEY

There is but one Westminster Abbey, and a few hours spent in this place of historic interest will never be forgotten. The Abbey, a

church, is a remarkable piece of architecture, built in the form of the Latin cross, with some modifications. It is the creation of centuries, still it is mainly the work of King Henry III. It was opened for services in A. D. 1269, and took the place of another church which was the work of Edward the Confessor, who died a few days after its dedication, Dec. 28, 1065. It is also certain that the church which the Confessor built on this spot was the successor of a still earlier one which had been established there at least as early as A. D. 960. The reputed founder is Sebert, King of Essex (died A. D. 616), whose tomb is still shown in the sanctuary.

It is generally known that Westminister Abbey is a burial - place of kings, queens, and the great of many centuries, but how it came to possess its unequaled historic interest is not so generally known. The palace of Edward the Confessor stood close to the church which he erected here, and he designated it as his place of burial, and was interred before

Burial-place of
the Great

Place of
Coronation
of Kings

its altar shortly after its dedication, as already noted. The Norman kings, monks, and clergy vied with each other in honoring his name; and when England was oppressed under a foreign yoke the people looked back to the reign of the pious Confessor, the last king of the old English stock, as to a golden age. So highly was this dead "saint" esteemed that kings thought that their coronation rites received special sanctity if performed by his grave; and so it has come to pass that every reigning sovereign from the time of William the Conqueror (1066) until the present day has been crowned in this place.

I have already referred to the fact that Henry III began the work of building the present church and that it was dedicated in 1269,



Westminster Abbey

but he did not entirely remove the church which preceded it, leaving the greater part of the nave still standing. He removed the Norman choir, transepts and central tower, and in place of the low Norman structure erected the present magnificent building, which is the highest church in England, being 103 feet from the floor to the top of the vaulting. The alteration of the nave from the low former structure to the present style was the work of later centuries.



Westminster Abbey Choir

Henry VIII removed the body of the "saint" to the most sacred quarter of the new structure. He then chose his own burial-place on the north side of the stately shrine in which he had placed the body of the Confessor, and later his queen and his son, Edward I, were also buried there; and thus king after king, and many other persons of prominence, were interred in this church. No other spot on the earth can claim with certainty the exact burial-place of such a large list of the world's great men and women. Rome, Athens, Jerusalem, ancient Memphis, and Babylon were the centers of remarkable civilizations which gave birth to mighty men, yet for the most part we know but

little of their final resting-places; but here in Westminster we tread over the very graves of the illustrious of past ages.

As already observed, the general form of this church is the Latin cross. The part corresponding to the foot or upright piece is styled the Nave; the transverse beam is termed North Transept and South Transept respectively. The organ and choir occupy a part of the nave just below the transverse section, while the part corresponding to the head of the cross contains the Sanctuary, back of which stands the Confessor's Chapel. Around the head of the cross, thus formed, are grouped some small chapels, artistically arranged; while beyond

Form and
Size of
the Abbey

the Confessor's Chapel at the ordinary end of the cross there is a further extension termed Henry VII's Chapel. The plan of the whole is indeed beautiful. The extreme length of the Abbey is 530 feet, and the height of the western towers to the top of the pinnacles is 225 feet. In addition to the many prominent persons who are buried in the Abbey, there are also many monuments to others who are buried elsewhere. As Addison said concerning the Abbey: "In the poetical quarter I found there were poets who had no monuments, and monuments which had no poets." As my chief interest was in ascertaining the actual graves, I shall pass by most of the monuments in this description and simply refer to some who are interred here.

Entering the Abbey by the west front, we found ourselves in the nave. Passing down the center we came to the gravestone of George Peabody, who was buried beneath this floor, but whose remains were afterwards removed to his native town in Massachusetts. Further along we passed over the grave of Richard Trench, formerly Dean of Westminster, and then we came to the grave of David Livingstone. Here we paused. We were on our way to fields of missionary effort; and now as we stood by the last earthly resting-place of that godly missionary to Africa, we could scarcely refrain from weeping, out of gratefulness to God for such an example of self-denial. Before our minds passed the vision of the years of earnest toil Livingstone spent in darkest Africa until death overtook him while alone, kneeling in prayer; of the long march of the faithful natives who carried his body to the coast; of its shipment to England to be laid away in this very spot beneath our feet.

Passing over many others, we came to the grave of Sir Isaac Newton, the greatest mathematician of modern times. His remarkable discoveries and contributions to science are known to all the world. His body lay in state in the Jerusalem chamber of the Abbey, and was followed to its resting-place before the choir screen, one of the most conspicuous places in the Abbey, by all the royal society and many others of the world's greatest men. Voltaire has left us an account of the impression made upon his mind on that occasion. He says, "If all the geniuses of the universe should be assembled, Newton would lead the band." A monument was erected near his grave, and Pope wrote an inscription for it, ending in the somewhat extravagant lines,

Nature and Nature's laws lay hid in night:
God said, Let Newton be! and all was light."

This inscription, however, was never placed there.

Close by the side of Newton lies the body of Sir William Thompson, better known to the world as Lord Kelvin. I can not here enumerate his many achievements in the realm of science, to which he devoted his long life; it is sufficient to state that he belongs in the same class with Newton. In the north aisle of the nave, only a few feet from the grave of Richard Trench, lies the body of Sir Charles Lyell, the great geologist. In the same aisle, near the organ loft, and close to Newton and Kelvin, lie, side by side, the remains of Sir John Frederick Herschel and Charles Robert Darwin—the former celebrated for his astronomical observations of the heavens; the latter for his theory of the evolution of species. In the south aisle of the nave, near the organ loft, is buried the body of Major John Andre, whose name is connected with the history of the American revolution. It will be remembered that Andre, dressed in civilian's clothes and bearing suspicious papers was captured within the American lines and hanged as a spy. He was buried on the bank of the Hudson, but forty years later his remains were removed to Westminster Abbey.

Continuing our way along the south aisle past the choir, we saw the monuments which had been erected to Dr. Isaac Watts, the father of modern hymnody, and to John and Charles Wesley, and then we entered the South Transept. Turning to the right, we crossed over to the Poets' Corner. The first tomb to which my attention was called was one in the wall bearing the name of CHAUCER, the author of the immortal "Canterbury Tales," and who is called "the father of English poetry." He was born about 1340 and died in 1400. While looking at Chaucer's monument and thinking of its age we happened to look beneath our feet, and found that we were standing over the graves of Lord Tennyson and Robert Browning, the two greatest English poets of the last generation. Other gravestones in the South Transept belong to the following persons: Richard Sheridan, the orator; Samuel Johnson, LL.D., the lexicographer; and Sir Henry Irving. Of special interest is one "Thomas Parr, of ye county of Sallop, borne in A. D. 1493. He lived in the reigns of ten princes; viz., King Edward IV, King Edward V, King Richard III, King Henry VII, King Henry VIII, King Edward VI, Queen Mary, Queen Elizabeth, King James, and King Charles; aged 152 years and was buryed here November 15, 1635." Here, also lie Charles Dickens; George Crete, the Greek historian; and Lord Macaulay, the English historian.

Crossing over to the North Transept, we came to the graves of

Charles James Fox, the whig orator and leader of the House of Commons, and of William Pitt, Earl of Chatham, who was his bitter rival, but who, dying the same year, were buried close together in this place. Pitt, it will be remembered, opposed the government with reference to the severance of the American colonies, and on his last appearance in the House of Lords he delivered an impassioned appeal against "the dismemberment of this ancient and noble monarchy," when he fell down in a fit, and died a few weeks afterwards. The younger Pitt was also buried in the same grave twenty-eight years later. Near the Pitts lies the body of William Wilberforce, who will always be remembered for his stand against the unnatural institution of human slavery. In 1791 he sought to introduce in the English Parliament a bill forbidding the further importation of African negroes in the British colonies, and year after year he pressed this measure until it was finally passed in 1807. Not satisfied with this, he devoted his entire energies to bring about the total abolition of slavery; and three days before his death (in 1833) he was informed that Parliament had passed the bill which extinguished the practise in the British colonies. Here also lies George Canning, the orator, and in the center of the aisle William E. Gladstone, the statesman.

The upper or "head" portion of the cross is doubtless the most remarkable and the most interesting part of the Abbey. I have already stated that in the center of this part of the church stands the Sanctuary with the Confessor's Chapel immediately back of it. On each side of this central chapel are aisles, termed North Ambulatory and South Ambulatory respectively; while on the outside of these aisles are some small chapels, four of which are semi-circular in form, giving a beautiful artistic effect.

From the South Transept we entered the South Ambulatory. Here on the left is an arched recess containing the supposed tomb of King Sebert, the traditional founder of the Abbey, who died in 616 A. D. That the remains of this king are really here, however, has not been established with historic certainty. But this much is sure; his grave has always been shown since the erection of this building, and is also said to contain the bones of his queen, Ethelgoda. When King Henry III was rebuilding the church, he temporarily removed the stone coffin containing these remains, and in 1308 it was replaced with great ceremony in its present place. On the right-hand side of this aisle, under an arch in the wall between the small Chapel of St.

**The North
Transept**

**"Head" of
the Cross**

**The South
Ambulatory**

Benedict and the semicircular Chapel of St. Edmund, is a tomb containing the remains of Katherine (died 1257, aged five years) and three other children of Henry III; also four children of Edward I, which were afterwards placed here.

I shall omit a description of the small chapels on our right as we passed eastward along this South Ambulatory. We continued our way around to the extreme eastern end of the Confessor's Chapel on our left and here entered. The chief object of attention was the Confessor's "shrine." In

many of the great churches of the middle ages it was customary to place immediately behind the High Altar a shrine containing the relics of the patron saint or great benefactor of the church. In Westminster this shrine contains the body of Edward the Confessor, who has an historic claim to being its founder. The Confessor died in 1066 and was buried before the High Altar, and the Conqueror erected a handsome tomb over his body. After Henry III completed his part of the present building, he and his brother carried on their shoulders the body of the Confessor to its present resting-place, in 1269. To this shrine many pious pilgrimages were afterwards made. "Each anniversary, during three centuries, was solemnized with the greatest splendor, and witnessed a vast accumulation of jewels, and images of gold and silver, offered by the pious of all degrees. Not only on this day, but at Christmas, Easter, and Whitsuntide, the shrine was the scene of prayer and pomp. Strict observers of the anniversary obtained indulgences of nineteen years and one hundred and three days, and a seventh part of their sins was wiped away."

Around the shrine rest the bodies of five kings and six queens. On the south side in the center is the tomb of Edward III, and at his feet his wife, Philippa of Hainault. Near him rest Richard II and Queen Anne of Bohemia. In the eastern end of this chapel are Henry V and his queen. On the south side lie Henry III and Edward I. Henry IV was kneeling here before the shrine when he was attacked by his last illness, and was carried into the Jerusalem Chamber in the Abbey. He was about to start on a trip to the Holy Land, but lived merely long enough to express satisfaction that since he could not die in the city of Jerusalem he was glad to pass away in the Jerusalem Chamber.

Another object in this chapel, possessing more than ordinary interest, is the Coronation Chair. It was made by Edward I to enclose the famous "stone of Scone," which he seized in 1297 and brought from Scotland to the Abbey. The stone is twenty-six inches long, sixteen

Confessor's
"Shrine"

Tombs around
the Shrine

inches wide, and eleven inches thick, and is held in the bottom of the chair by iron clamps. The traditional accounts of this stone are interesting. It was said to be the stone upon which Jacob rested his head at Bethel; Jacob's sons carried it to Egypt; and from thence it passed to Spain with King Gathelus, son of Cecrops. About 700 B. C. Simon Brech, the Spanish king's son, carried it to Ireland on his invasion of that island. There it was placed upon the sacred hill Tara and called the fatal stone, or "stone of destiny"; for when the Irish kings were seated upon it at their coronation, the stone would groan aloud if the claimant was of the royal race, but if he was a pretender, it would remain silent. The founder of the Scottish monarchy received it into Scotland and deposited it in the monastery of Scone. These traditions concerning the stone may be set aside, however, for geologists have shown that it is only Scotch sandstone; but it is certain that for centuries it was an object of veneration to the Scots, and that upon it their kings were crowned down to John Balliol. When Edward seized this stone, in 1297, he had a magnificent oak chair built over it, and in this very chair and over this identical stone all of the kings and queens of England have been crowned from that day down to the present king, George V. It has never been removed from the Abbey except once, when Oliver Cromwell was installed in it as Lord Protector, in Westminster Hall.

Leaving the Confessor's Chapel through the northern entrance, we passed eastward along the North Ambulatory and mounted the steps leading up to the Chapel of Henry VII. This chapel, as I have already observed, forms the extreme eastern part of the church, and is an extension of the "head" of the cross proper. This chapel is also arranged in the form of a cross. Instead of advancing at once to the heart of the chapel, we first passed along the aisle on the south side of the nave, and paused at the resting-place of Mary Queen of Scots, who was beheaded in 1587. She was a dangerous claimant of the English crown and was thus Queen Elizabeth's deadliest foe. She was captured by the English, and after nineteen years' imprisonment, was executed. Her remains were at first buried elsewhere, but James I afterwards had them brought to Westminster that the "like honor might be done to the body of his dearest mother and the like monument be extant of her that had been done to others and to his dear sister, the late Queen Elizabeth." "By a strange irony of fate the two queens rest opposite one another in the north and south aisles of the chapel, and their monuments, which closely resemble each other, were both erected by the impartial James I." A

Chapel of
Henry VII

little farther along in this south aisle is a royal vault in which are buried: Charles II; Queen Mary II and her husband, William of Orange, who (in 1689) were crowned here as joint sovereigns; and Queen Anne, the second daughter of James II.

Entering the nave, we advanced to the heart of the chapel, and approached the tomb of its founder, Henry VII and his queen, Elizabeth of York. Here also lie the remains of the king who first united the Scotts and the English—James I. Five small chapels form the apse of Henry VII's Chapel, but I shall notice only the central one, forming the "head" of the cross. Here is the Cromwell vault. During the Commonwealth some of the great leaders of the rebellion died and were buried here. The body of Cromwell lay in state at Somerset House, and from thence was conveyed to the Abbey by an immense train of mourners, and placed here. Ireton, Bradshaw, and several of the relatives and friends of the Protector were also interred here. But when the Stuarts were restored to power again in the person of Charles II, the royalists sought for vengeance. Thirteen of the judges who had passed sentence upon Charles I, condemning him to death and opening the way for the establishment of the Commonwealth, were executed with the most revolting cruelty, their hearts and bowels being cut out of their living bodies. But death had already removed the leaders of the rebellion, so the royalists took vengeance upon their bodies. Cromwell, Ireton, and Bradshaw were dragged from their resting-place here in the Abbey, hauled to the Tyburn in London, where they were hanged and afterwards beheaded, and their heads set on Westminster Hall. Their companions were merely reinterred in another place. Strangely enough, the remains of Elizabeth Claypole, Cromwell's favorite daughter, were left undisturbed north of Henry VII's tomb. The northeastern chapel (one of the five small ones) contains the remains of Anne of Denmark, queen of James I.

Returning to the entrance to the nave of Henry VII's Chapel, we turned aside to enter the north aisle. Passing over the grave of Joseph Addison, we came to the white marble tomb erected by James I over Queen Elizabeth, beneath whose coffin rests the remains of her half-sister, Queen Mary. The eastern end of the aisle is called "Innocent's Corner." Here lie the remains of two children of James I—Princess Sophia and Princess Mary. A small sarcophagus contains the bones found at the foot of the staircase in the Tower, placed here by order of Charles II, in 1674, in the belief that they were those of Edward V and his brother Richard, supposed to have been murdered by their uncle in 1483. "Edward V may be

Queen Elizabeth's Tomb

called the child of Westminster, having been born in the Sanctuary, where his mother, Elizabeth Woodville, took refuge in 1470."

Returning to the entrance to Henry VII's Chapel, we descended the steps, turned to the right, and entered the North Ambulatory. Here we passed over a vault containing the historian Clarendon and many of his relatives. The Confessor's Chapel, already described, was on our left, and on the right the semi-circular Chapel of St. Paul, wherein lies the body of Archbishop James Usher, who arranged the chronology that was afterwards connected with the Authorized Version of the Bible. The other small chapels on the right did not engage our attention, and we passed out into the North Transept again, and made our exit at the North Front.

Our visit in Westminster Abbey was now ended. But I shall never forget one thought that was deeply impressed upon my mind on that day, and that is the utter vanity of human greatness. Here lie together in silence scientists, who in life opposed each other; statesmen, who were bitter rivals; kings and queens who murdered and executed others, or were executed by others—all lying together in this "temple of reconciliation and peace."

Mortality, behold and fear!
 What a change of flesh is here!
 Think how many Royal bones
 Sleep within these heaps of stones.
 Here they lie, had realms and lands,
 Who now want strength to stir their hands;
 * * * Here are sands, ignoble things
 Dropt from the ruin'd sides of kings:
 Here's a world of pomp and state,
 Buried in dust, once dead by fate.—Beaumont.

LONDON TO MILAN, ITALY

In company with Brother and Sister Otto Doeber, we left London on the evening of August 15, traveling by train to Folkestone, where we took a steamer across the North Sea to Flushing, Holland. Arriving early next morning, we proceeded by train to Essen, Germany.

At Essen we were met by a number of the brethren and sisters, and we remained with them over the following Sunday. We had some very precious and profitable meetings with them.

Accompanied by Brother and Sister Arbeiter we started for Winterthur, Switzerland, on the morning of August 19. On the way we enjoyed very much the beautiful scenery along the river Rhine. Extensive vineyards arranged in terraces up the sides of the high hills added

to the natural beauty of the landscape, while the sight of the ancient castles brought before our minds in a vivid manner the stories we have often read concerning these places of abode during feudal times. We arrived at Winterthur late that night, and were met at the station by a number of brethren and sisters who were glad to welcome Brother and Sister Arbeiter back to their field of former labors, and who also received us cordially and bestowed upon us no little kindness, for which we were truly thankful. We had some very precious services with them in their chapel. On the morning of August 22 we bade them farewell and renewed our journey toward Syria.

We changed cars at Zurich. While waiting at the station, I could not avoid thinking of the past associations of this city, it being the center of the preaching of the reformer Ulrich Zwingli, in the sixteenth century. And I also remembered with sadness the fact that here, as elsewhere, the early reformers failed to grasp the true idea of religious liberty, and as a result the persecutions of papal Rome were perpetuated to a remarkable extent. Before Zurich itself was entirely free from the encroachments of Romanism, its Protestant council condemned a young man named Felix Mantz to be drowned because he rejected the infant-sprinkling of Rome, and taught that people ought to be baptized by immersion. This barbarous sentence was carried into effect. Zwingli was killed at the battle of Kappel, in 1531, his dying words being, "They can slay only the body, not the soul." The armor which he wore on that occasion is preserved here in the National Museum.

We took a through train over the St. Gotthard railway to Milan, Italy. The beautiful Alpine scenery of that day will not soon be forgotten. As our train wound around the mountain-sides, crossed over deep ravines on iron bridges, and plunged through tunnel after tunnel, the effect was inspiring. From the darkness of a long tunnel, we would emerge suddenly as into the brilliant light of another new day, and would see far beneath us a lovely mountain lake with quiet dark-blue waters, or perchance a mountain stream, rushing downward over the rocks, leaping from point to point and churning itself into spray and foam ere it reached a place of rest at the bottom; while far above us towered the snow-capped and snow-streaked mountains with summits glistening in the glory and splendor of the morning's sun.

Not alone has Nature richly endowed this part of the world, but our attention was called to the fact that human ingenuity had also

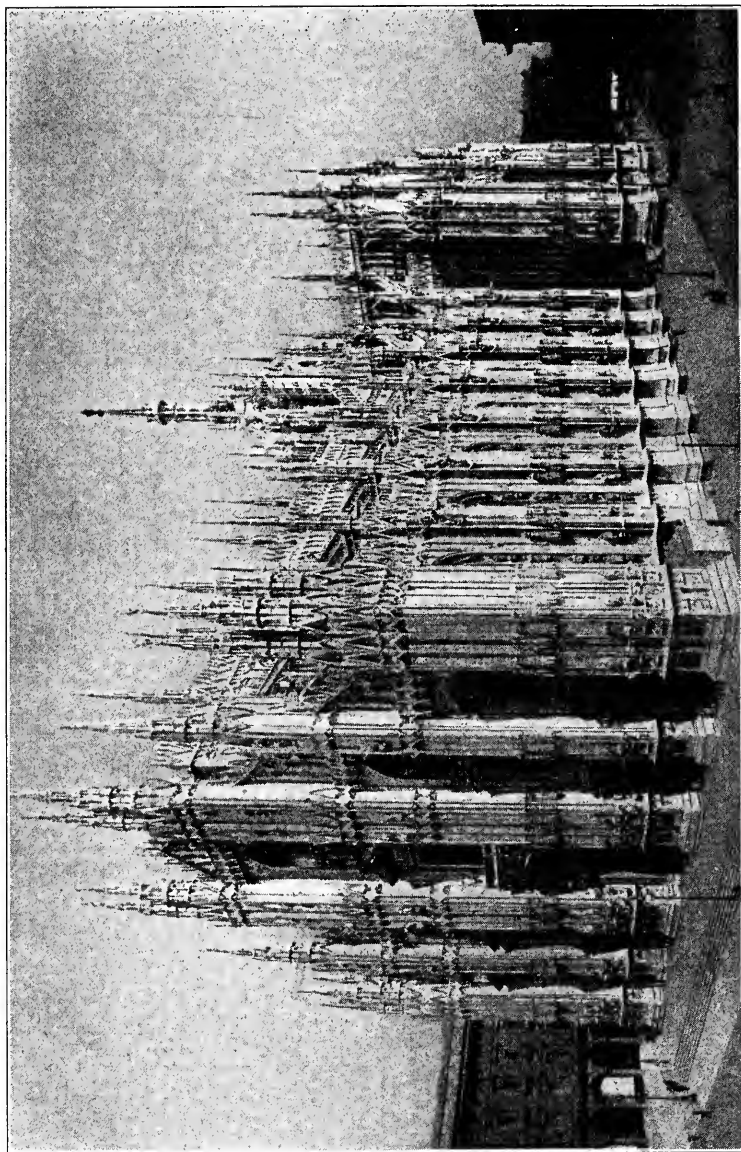
accomplished wonders here. The St. Gotthard railway itself exhibits a most remarkable piece of engineering skill. It was constructed at a cost of about \$50,000,000. It has 83 bridges and 79 tunnels which have an aggregate length of 29 miles. The railroad reaches its greatest altitude in the famous tunnel of St. Gotthard. This tunnel is the longest in the world. It is about 9 1-4 miles long, 28 feet broad, and 21 feet high, and is laid with double track. It requires from 14 to 20 minutes for the trains to pass through. Its construction alone cost about \$12,000,000.

Farther along we passed through Como, the birthplace of the Elder and the Younger Pliny; also through Monza, where there is a cathedral which was founded in A. D. 590 by Theodolinde, a Lombard queen, and which contains the celebrated "iron crown" of the Lombard kings.

MILAN

Milan, the capital of Lombardy, is so favorably situated that it has always enjoyed a high decree of prosperity. In Roman times it was one of the largest cities in Italy, and was in importance second only to Rome. Upon our arrival, we proceeded at once to that spot which, above all others, claims the attention of the traveler—the Cathedral. This magnificent Gothic structure is one of the largest churches in the world, and will hold about 40,000 people. It is built in the form of the Latin cross, measuring 477 feet in length. The nave is 155 feet high, the dome 220, and the tower 360. No description which I can give will do justice to this so-called "Eighth wonder of the world." It is built of marble (even the roof being made of this material), and is adorned externally with 98 pinnacles and more than 2,000 statues. Its erection was begun in 1386—more than 500 years ago—and although it looks complete it is far from being so. In one part of the church our guide showed us nearly two hundred empty niches awaiting statues. The founder of this Cathedral gave the quarries from which the marble is taken; so there has been but little expense for material. Still the cost up to the present date has been more than \$110,000,000. It is difficult to comprehend the vastness of such a sum of money.

The pavement of the whole church within is laid out in mosaic style. The roof is supported by 52 large fluted columns, or pillars of marble, the height of which, reckoning the bases and the capital is about 72 feet; and their diameter is 8 feet. Jutting out from the walls, are



The Cathedral at Milan

half-columns corresponding to the whole ones and also serving to support the Gothic vaults. The walls are about 8 feet thick. The capitals of the columns are adorned with statues, some containing 8 large ones, and others 16, 24, 32, or 48 smaller ones. The ceiling of the vaults appears to be sculptured, but it is in reality painted. Over the 5 entrance doors are 5 large windows filled with glass painted by Bertini, who revived the lost art of painting on glass. The interior of the cupola or dome is adorned with 60 statues and bas-reliefs, and the entire interior of the church contains something like 1,000 statues, swelling the entire number connected with the Cathedral to more than 3,000.

Arriving at the staircase, we ascended 158 steps and

found ourselves on the roof of the temple.

Here we were surrounded by a forest of spires and glistening statues. But we did not stop here. We continued to mount higher until, having ascended 328 steps, we reached the platform of the great cupola. Here we had a commanding view of the entire city,

with immense plains stretching out in the distance, the whole surrounded by chains of snow-crowned mountains. Above us was affixed a very large gilt-copper statue of the Virgin, to whom the temple is dedicated. This central pyramid is surrounded by 136 smaller ones, each adorned with many beautiful statues. "In every angle of the temple the eye is surprised by new beauties; here the numberless gutters, there the surprising creeping arches; on this side magnificent galleries, by that astonishing ogee on the parapets of the different stories. The whole is set in order with such a consonant symmetry that the structure appears to emanate by incantation. It is here that the various and picturesque sceneries strike the bewildered eye



Interior of Milan Cathedral

and excite a kind of shivering on looking at the immense space, which is at once embraced."

From the Cathedral we took a carriage to the church of St. Ambrose, founded in the fourth century by that renowned father of the church. Here we found ourselves among things truly ancient. While many of the decorations are the work of later years, particularly of the twelfth century, still there is preserved much of historic interest antedating these modifications of the original structure. Here we stood before the altar where Ambrose is said to have officiated, and sat in his chair, which, we were told, Charlemagne also occupied while visiting this church. In the aisle to the left of the choir is an inscription from the tomb (now destroyed) of the emperor Louis II, who died in 875; and further along is the tombstone of Pepin, son of Charlemagne, who was made king of Italy in 810.

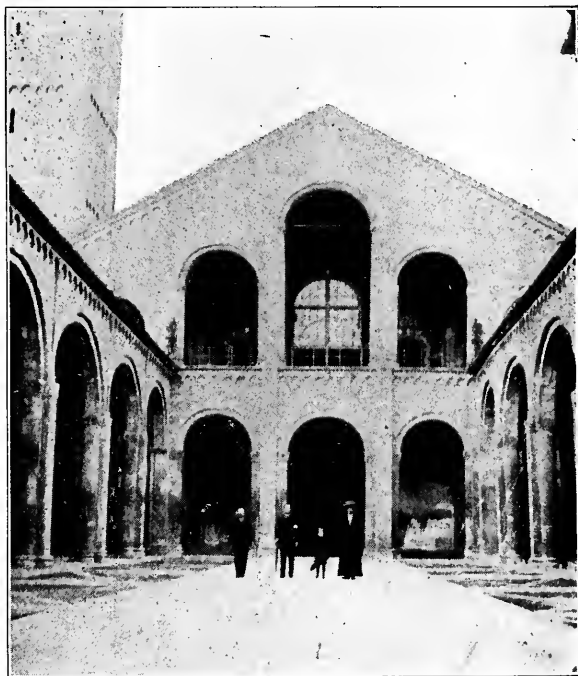
From this place, in the year A. D. 313, the Emperor Constantine issued his edict of toleration to the Christians, giving Christianity its first legal recognition; and shortly afterwards it became the official religion of the empire, displacing a millennium of Paganism in the Roman State.

This church is also famous for its connection with Augustine, another renowned father of the Western church in the fourth century.

Augustine's mother was a Christian, but his father was a pagan. In early life he was sent to Carthage to complete his education, but he disappointed his parents by neglecting his studies and giving himself up to dissipation and fleshly indulgences. Discovering a lost book of Cicero's, called "Hortensius," he was led to the study of philosophy; but dissatisfied with this, he joined with the Manicheans, but afterwards left them. He went to Rome, and then to Milan, where he became a teacher of rhetoric. Chancing to enter this very church of which I am now writing, he became deeply impressed with the preaching of Ambrose and was converted to the faith of his boyhood. He became very much interested in the epistles of Paul, and through them a complete change was made in his life. At the age of thirty-three, he was baptized by Ambrose, after which he returned to Africa, where he became bishop of Hippo. From this time he is known to us chiefly through his writings, the greatest of which is "The City of God," a vindication of Christianity. He is justly regarded as the father of Roman Catholic theology.

But I could not avoid thinking of this church as a venerable bat-

tle-ground, as real as Marathon, Arbela, or Austerlitz. Though the nature of the warfare was different, yet at this place, within these very walls, raged a conflict, which, had it not been fought to a successful issue on many battle-fields, would have changed the religious history of the world. And herein the noble character and determination of Ambrose manifests itself. When the Arian heresy threatened to sweep out of existence orthodox Christianity, Ambrose arrayed himself against it. In this struggle he was opposed by Justina, mother of Valentinian II, and for a time even by the emperor himself and his Gothic troops. But Ambrose remained firm, and denied the Arians the use of a single church in Milan, even when Justina, in the name of her son, demanded that

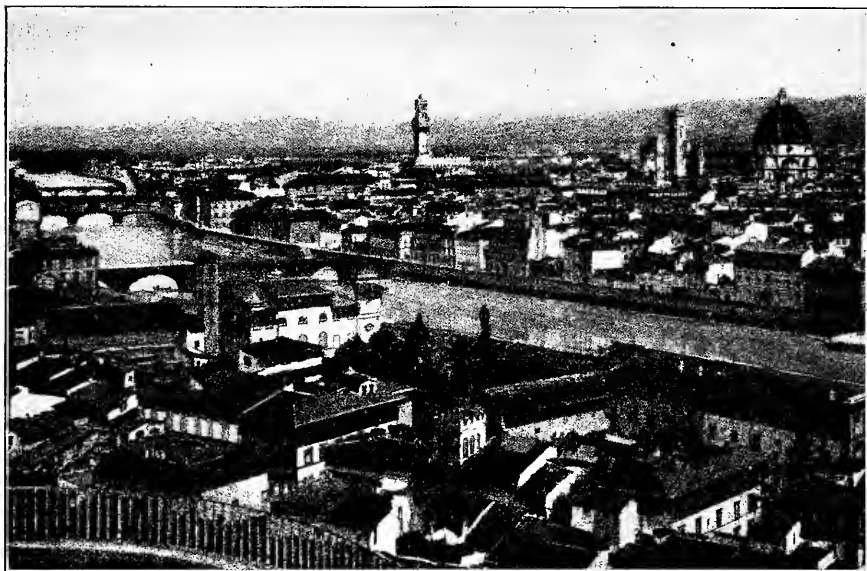


Church of St. Ambrose

two should be surrendered. Nor was this the only feature of his warfare. Symmachus, the Prefect of the city, an eloquent orator, was endeavoring to restore the worship of paganism, and this celebrated church father joined issue with him.

But it is not in the realm of theological controversy alone that the unswerving disposition of Ambrose was displayed. In matters pertaining to discipline, he was exacting and unyielding, which convinces us that he was devoted to the principles of justice and honor that he felt obligated in his own conscience to sustain. The manner of his dealing with Emperor Theodosius the Great is an illustration of this point. When a sedition took place in Thessalonica in the year 390, the emperor took revenge upon the offenders by inviting

the people to a public exhibition and then turning upon them his soldiers, who slew seven thousand. When Theodosius sought to enter this church in Milan, Ambrose refused to admit a man whose hands were red with the blood of his fellow creatures. "Outside of the church," said Ambrose, "I am your subject, but within the church you are mine." And so for eight months the great Theodosius was obliged to occupy a humiliating position among other penitents.



Florence, Italy

The bones of St. Ambrose are still preserved in the crypt of this church, and by paying a certain fee, we could have had the privilege of viewing them. But none of us felt disposed to expend the amount required, for the mere purpose of seeing a dead *saint*, when it is our happy privilege to be associated with so many living ones. If this ancient father were still living, I should be willing to pay a liberal fee in order to see him and have a talk with him concerning ecclesiastical conditions in the fourth century.

Remains of St.
Ambrose

FLORENCE "THE ART CITY OF THE WORLD"

We left Milan late at night and arrived the next morning in Florence, "the art city of the world." The city is beautifully situated on both sides of the river Arno and is surrounded by hills. It dates

back at least to the first century before Christ and was of considerable importance in Roman times. In ancient times, Rome was the focus of Italian development, but in the middle ages Florence succeeded it as the center of intellectual life. The modern Italian language and literature emanated chiefly from Florence, and the fine arts reached the zenith of their glory here. Among the many illustrious persons of prominence in the world of art, literature, and science, whom this city has produced, are Dante, the poet, author of the "Inferno"; Petrarch, the poet and scholar; Leonardo da Vinci, painter; Amerigo Vespucci, a maritime discoverer from whom the name America was derived; and Galileo, physicist and astronomer.

Home of Illustrious Men

We proceeded at once to the most famous art gallery, termed Galleria degli Uffizi, one of the greatest collections in the world, both in extent and in value. Here, instead of viewing the works of amateurs or mere copies of well-known subjects, we beheld the original works of the greatest masters of the respective arts—works that are almost priceless in value. With the space at my disposal I will only briefly refer to a few of the things exhibited. Here is the

Famous Paintings

Madonna and Child with the Goldfinch, by Raphael, painted in Florence about 1507, and his Pope Julius II, painted about 1512; the painting of his first wife, Isabella Brant, by Rubens; Venus and Cupid, by Titian; Madonna and Saints, by Perugino; the Flight into Egypt, by Correggio; the Holy Family, by Michael Angelo, executed between 1501 and 1505. The richness and beauty of these and other paintings by the old masters can not be described with any great degree of satisfaction; they must be seen to be appreciated.

Here also are many fine sculptures, among the number an antique one, Satyr, pressing the scabellum with his feet, believed to be the

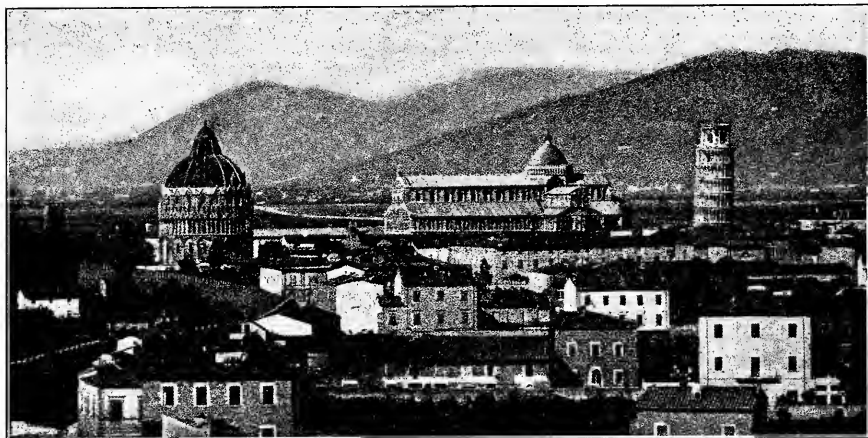
Famous Sculptures

work of Praxiteles, but with head and arms restored by Michael Angelo; thus combining in one piece the work of the chief disciple of Phidias, the greatest of all sculptors, with the work of the greatest sculptor of all succeeding ages. Here also is the antique Venus de Medici, from which many copies have been made; the Apollino; the Dancing Faun; the Wrestlers; and the Group of Niobe and her Children.

We also saw the Duomo, or Cathedral, the most famous building in Florence, dating from the thirteenth century; and also saw, but for lack of time did not enter, the church of St. Croce, which is the burial-place of many eminent Tuscans, containing many tombs of such men as Galileo, Machiavelli, Alfieri, and Michael Angelo.

PISA

After leaving Florence, our next stop was at Pisa, which is located on the river Arno, six miles from the Mediterranean. It was an ancient Etrurian city, and became a Roman colony in the second century before Christ, and a flourishing city during the first Christian centuries. Here the astronomer Galileo was born of Florentine parents (1564), in a house which is still standing. At the age of



Panorama of Pisa, Italy

seventeen he entered the University of Pisa, and in 1589 became its professor of mathematics.

We first visited the Campanile, or bell tower, commonly known as the "Leaning Tower," a most remarkable piece of architecture, cylindrical in shape, built of white marble, and with the exterior enriched by a succession of six arcades extending from base to summit. It is 179 feet high and inclines 13 feet from the perpendicular. Its construction was begun in 1174 and completed in 1350. Galileo availed himself of its inclination in making his experiments concerning the velocity of falling bodies. The inside is hollow. While we were standing within the ground floor, our guide requested us to try the experiment of standing with our backs to the side which inclined toward us, and with our heels against the wall. No one in the party could maintain his equilibrium in this position, for the inclination of the wall was such that we would pitch forward, and be obliged to catch ourselves to avoid falling to the floor.

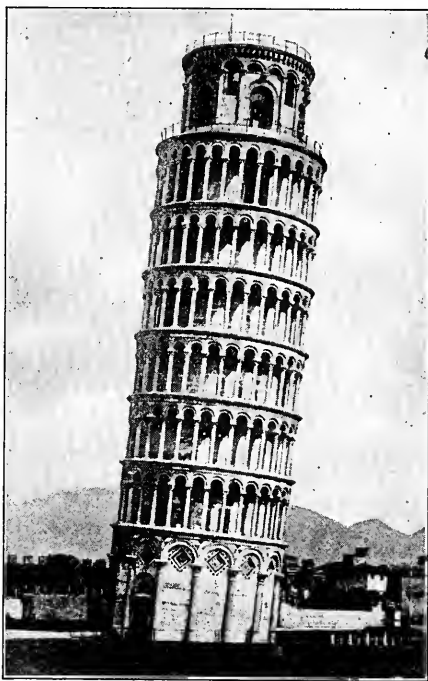
The "Leaning
Tower"

We ascended a spiral stairway in the wall and from the top of the tower obtained a good view of the surrounding country as well as the city itself. While on this platform, we passed around to the lower side and looked over the edge. Notwithstanding the fact that this structure has stood for centuries and that thousands of people ascend it every year, it was hard to resist that peculiar feeling that somehow the tower might topple over with us.

Descending from the tower, we passed into the Cathedral ad-

joining. We
The Cathedral and Galileo were agreeably

surprised at the beauty of its structure and the richness of its decoration. It was begun in A. D. 1063, after a great naval victory over the Saracens at Palermo, and was consecrated in 1118. It is one of the noblest ecclesiastical structures of Italy, built entirely of white marble, in the form of a basilica with a rich facade and dome of peculiar shape, ornamented with black and colored bands. The present bronze doors date from the year 1602, except one in the south transept which was executed in 1180. We entered through the last-mentioned door.



The Leaning Tower

The top of the building is supported by sixty-eight antique columns captured by the Pisans in war. In the nave a fine bronze lamp, dating from 1587, is suspended. Beautiful mosaics by Cimabue adorn the dome. It was in this Cathedral that Galileo, when nineteen years of age, observing the swinging of a suspended lamp, was led to investigate the laws of the oscillation of the pendulum, which he subsequently applied to the measurement of time; and it was here that he conducted his well-known experiment with the pendulum.

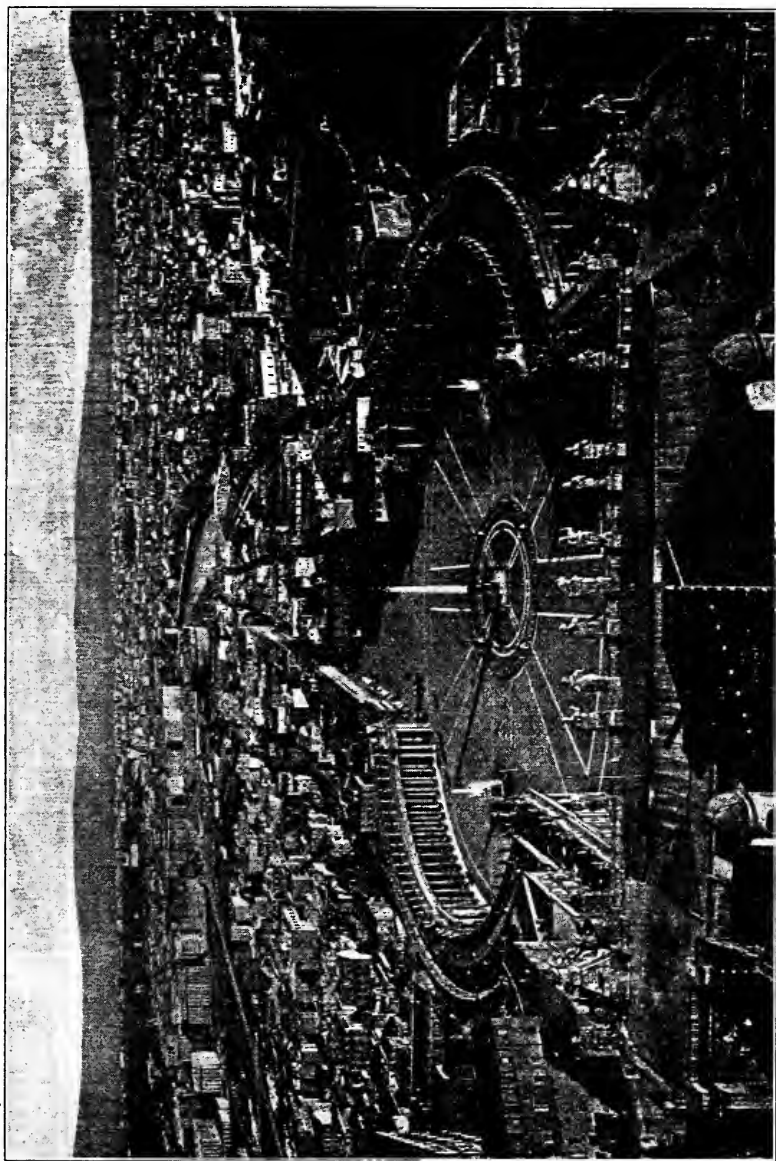
The Baptistry, which is near the Cathedral, next claimed our attention. This building was begun in 1153 and completed in 1278. It is a large rotunda, built entirely of marble and adorned externally

with a series of arcades with decorated canopies, and crowned by a dome 190 feet high. The interior is richly decorated with reliefs representing the annunciation and nativity, the adoration of the Magi, the presentation in the temple, the crucifixion, and the last judgment. It has a celebrated hexagonal pulpit, dating from the year 1260, supported by seven columns, above which are the Virtues. The remarkable acoustic properties of this building, producing a fine, prolonged echo, never fail to excite admiration. An attendant would sound one note of a chord with his voice, then change to another note, and the whole would blend together in a beautiful harmonious echo.

Pisa has also a place in ecclesiastical history, being the scene of a special council held for the purpose of considering the pretensions of the rival popes during the Great Schism. Benedict XIII, of Avignon, and Gregory XII, of Rome, were both reigning on the throne of Saint Peter (?), each claiming to be the necessary link in the infallible chain of apostolical succession. So when the Council of Pisa convened, in 1409, these popes were summoned to appear before it; but both refused, whereupon they were both formally deposed by the Council, and Cardinal Pietro Philargi, archbishop of Milan; was chosen, who assumed the title of Alexander V. But this only made matters worse, for the deposed pontiffs refused to lay down their authority in obedience to the demands of the council; and so there were now three popes instead of two. Therefore in 1414 another General Council was called, at Constance, with the result that two of the claimants were deposed while one resigned, and a new pope, Martin V, was then elected. This great Schism continued from 1378 to 1414, and yet Romanists would have us believe in an uninterrupted apostolical succession, while they do not agree among themselves as to how this thirty-six-year chasm is to be bridged. And while this Council was endeavoring to do what the Council of Pisa had failed to successfully accomplish—to patch up the wretched affairs of the papacy—it also revealed the true character of that system by condemning to the stake the reformers Jerome of Prague, and John Huss, which sentence was carried into effect forthwith.

ROME

On the morning of August 24 we entered Rome, the famous capital of the western world. Here on the Palatine hill, the city was founded by Romulus and Remus in 754 B. C. Its subsequent history

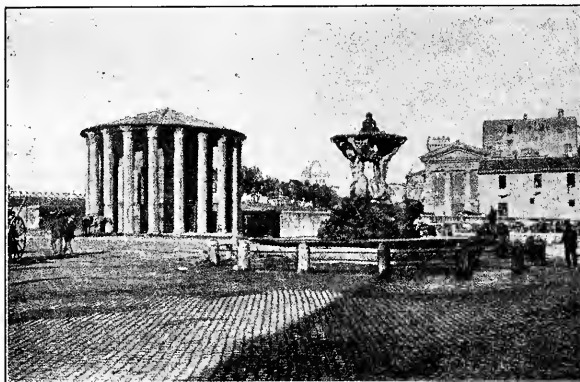


Rome from the Dome of St. Peter's

through the long course of ages—first under the rule in the affairs of the old Roman State, and then in connection with the papacy—fills large volumes, but our interest lay chiefly in its connection with Christianity.

At what time the gospel was first planted in Rome, we can not say; but it is certain that a church was established here at a very early period in the first century, for Paul, in the year 59 A. D., addressed his epistle to the Romans before he had ever visited the place (Rom. 1:1, 7, 13). We have evidence of Christianity in Rome at a still earlier period. Claudius Cæsar reigned as emperor, A. D. 41-54, and Suetonius, the Roman biographer, informs us that “he expelled from

**Early Evidences
of Christianity
in Rome**



Temple of Vesta

Rome the Jews continually raising disturbances under the impulse of Chrestos.” —Christ. Seut. Claud. 25. That the preaching of Christ in opposition to paganism had a tendency to raise disturbances among the heathen is evidenced from the account of Paul’s preaching in Ephesus (Acts 19).

It is also easy to understand why a heathen emperor might confound Christianity, which was first proclaimed there *among the Jews*, with Judaism itself and thus expel all of that nation. Suetonius does not mention the exact date of this expulsion, but Orosius (VII, 6) mentions the ninth year of Claudius, which would be A. D. 50. From Rom. 16:3, 5 we learn that Priscilla and Aquila were members of the church at Rome; and Luke informs us that they were among the number that were expelled from Rome by Claudius, and that Paul found them, shortly after their arrival from Italy, on his arrival at Corinth in A. D. 51 (Acts 18:2). Later they again returned to Rome.

**House of
Clement**

The house of Clement of Rome, where the Christians probably met for worship has recently been discovered beneath a church which was afterwards built over the place. In this city, Paul dwelt two years “in his own hired house”;

and here he suffered martyrdom, being beheaded by the command of Nero.

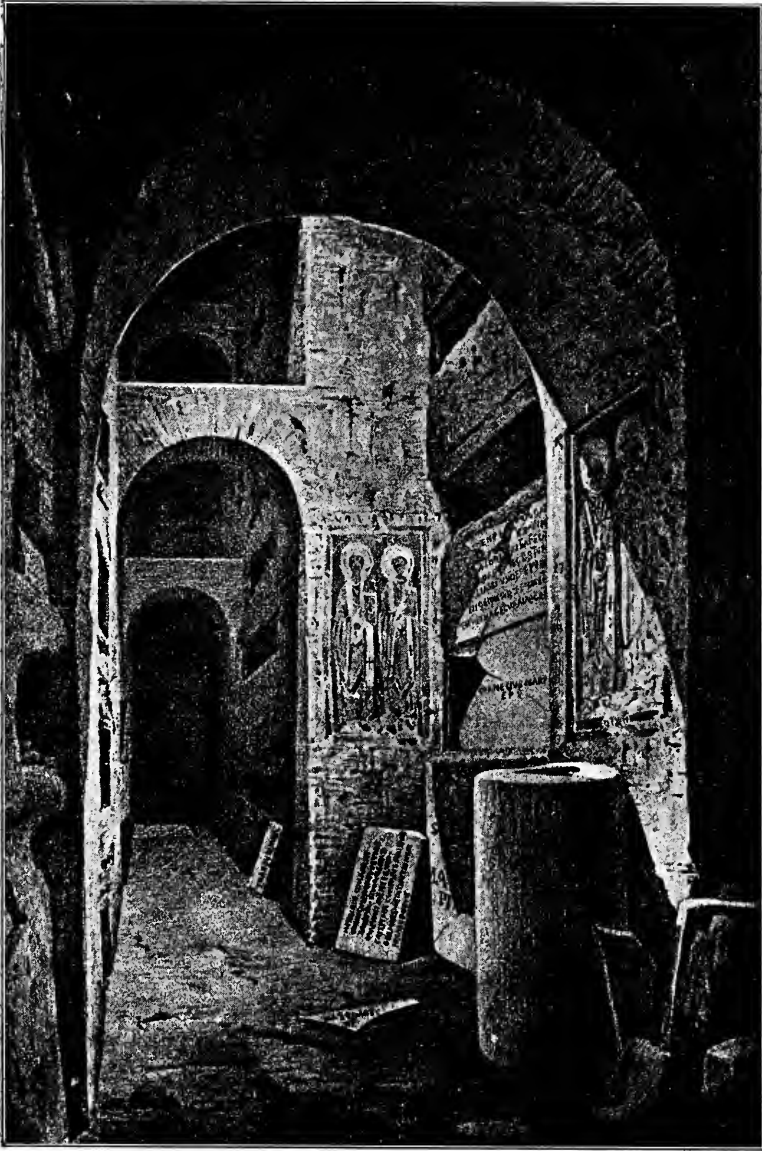
Securing a carriage and the services of a guide, we started out to view as many of the interesting sights as possible. Our first stop was at the ancient Temple of Vesta, in which the Vestal Virgins kept alive the sacred fire. The Vestals were at first four but afterwards six in number. They were bound to virginity for thirty years—the term of service—after which they were free to marry. They were treated with great honor and respect. The punishment of a Vestal who was found guilty of unchastity was burying alive. We passed on and saw the tomb of Caius Costius, who died in 12 B. C. The tomb is built in the shape of an Egyptian pyramid, made of bricks covered with marble slabs. It is 116 feet high, and the length of each side, at the base, is 98 feet.

Our visit to the Catacombs possessed extraordinary interest. These subterranean passages honeycomb the ground around the city.

In the early ages, even in the first century, the Christians used them as burial-places. In times of persecution they met in some of these underground passages for religious services, or concealed themselves in the intricate windings from their persecutors. Some Christians were slain here. The passages are very irregular, branching out in all directions, and are even arranged in stories, or galleries, one above another. The graves were arranged on each side of these passageways, and were enclosed by a slab on which there is an occasional inscription or some Christian symbol, such as a dove, anchor, or palm-branch, or sometimes more than one of these. A monk served as our guide; and with lighted tapirs, we explored some of these narrow passages, far below the surface of the ground, observing graves on every side and inscriptions here and there. If I remember correctly, one inscription was dated about A. D. 71. The monk informed us that in all of the catacombs where the early Christians were buried, the crucifix is not to be found. The reason for the absence of this and some other things was quite apparent to us; in the early ages of Christianity a great many of the foolish mummeries of Roman Catholicism had not yet been introduced. He also informed us that there was no distinction between the titles bishop and elder in the inscriptions dating from the earlier period.

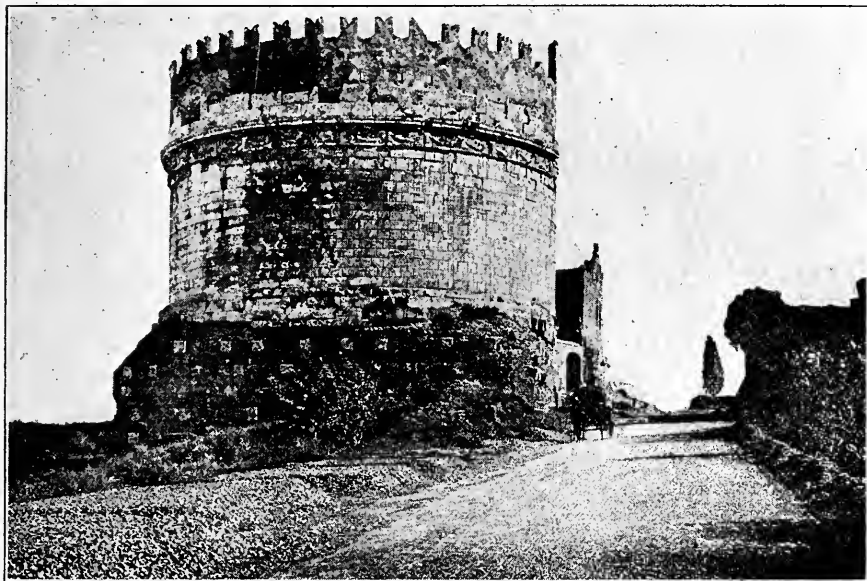
The Appian Way

Emerging from the Catacombs of St. Calixtus, we entered our carriage and started back toward the city along the celebrated Appian Way. This "Queen of roads," the oldest and most renowned of Roman roads, was constructed by Claudius Appius in B. C. 313-310. It went direct from



The Catacombs at Rome

the gates of Rome to Capua, and was afterwards extended to Brindisi. It was paved with large, square stones. I remembered that Paul traveled along this very road and entered the same gate in the ancient city wall. On the way in we stopped by the wayside and entered a small church containing a number of interesting things.

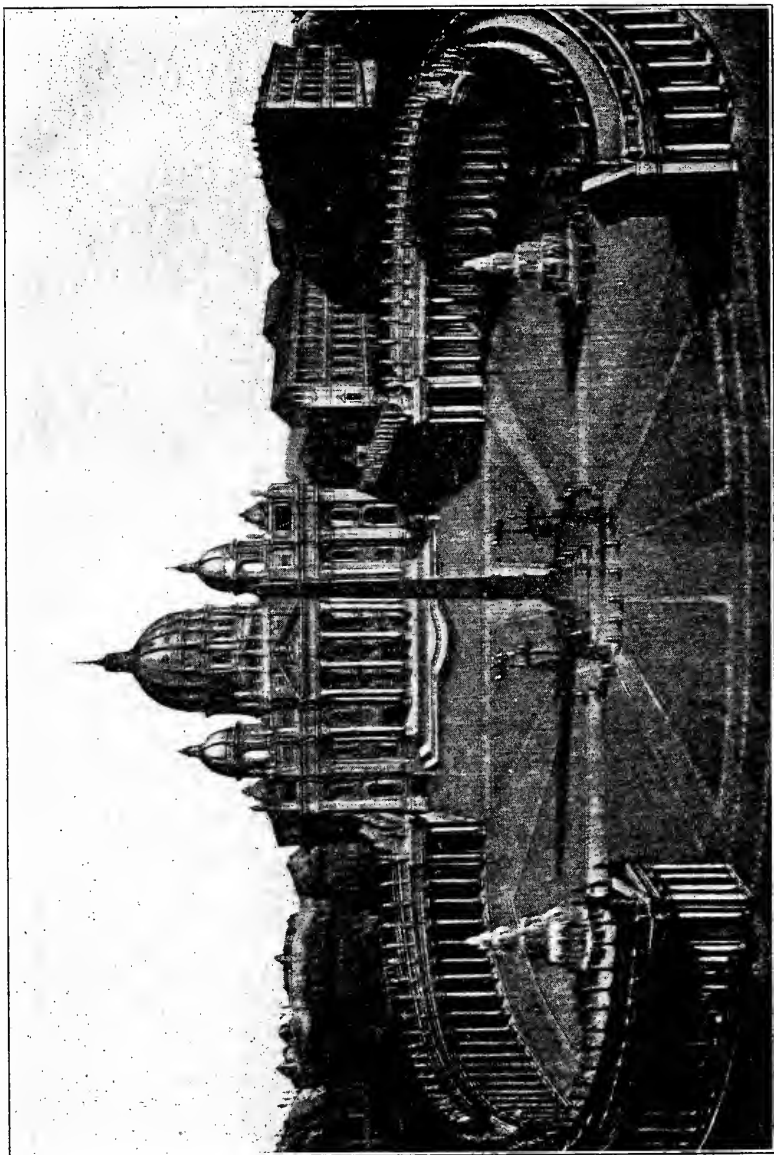


Appian Way and Tomb of Cecilia Metella

A Roman Catholic legend states that Peter, the first pope of Rome, was fleeing from the city during the time of persecution, and that, when he reached this spot, Christ met him on his way into the city to be crucified. Peter felt the rebuke thus administered, and so decided to return and be crucified himself, instead of Christ, which, it is claimed, he did. So this church was erected on the spot in the original Appian Way where Christ met Peter. And here they have on exhibition the very footprint (?) of Jesus that was made in the stone on which he stood while talking to Peter.

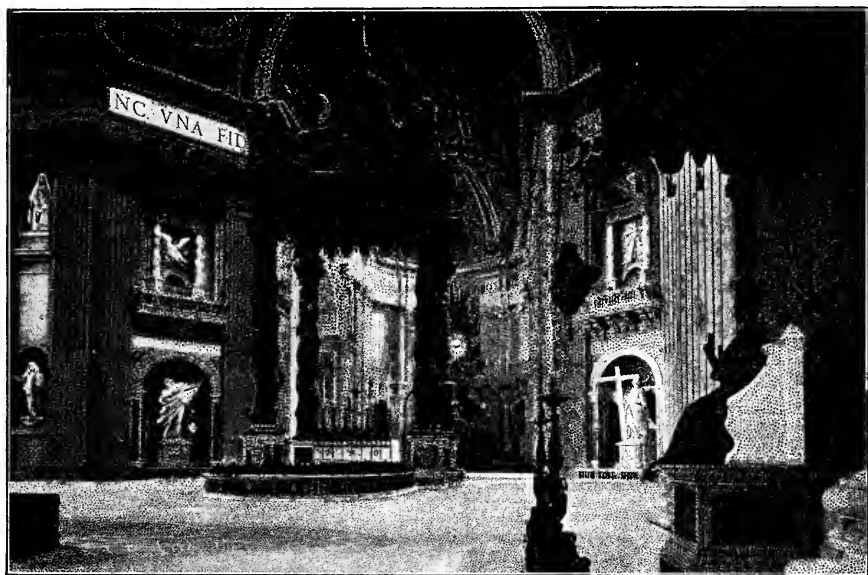
But there were a number of things in connection with this story, that did not impress us favorably. In the first place, Peter was never pope of Rome. It has never been positively proved, historically, that he was ever in Rome, though of course it is possible that he might have visited the place sometime during his ministry. Then, too, we could not understand how it happened that the particular stone on which

Legend of Jesus
and Peter



St. Peter's

Christ stood at that time was *marble*, while the rest of the Appian Way was only ordinary stone. Moreover, the imprint in the marble was so very large as greatly to tax our credulity to think that Jesus was of sufficient size to correspond with it. And, finally, we noticed another peculiar feature: the impression in the marble was flat, no allowance being made for the arch of the sole, which would naturally be shown if the imprint was actually made by a human foot. On the



Bronze Canopy, High Altar, and Statue of St. Peter

whole, we were inclined to believe that the story originated some time during the dark ages, when such traditions and impositions were readily accepted by the superstitious multitudes.

After a carriage drive in the parks, from which we obtained a fine view of the city, we returned to our hotel for the night.

In the morning we proceeded by carriage to St. Peter's, the Cathedral of Rome, the largest and one of the most magnificent churches in Christendom. It is situated on the south side of the Vatican, on the legendary site of St. Peter's martyrdom and place of burial. In A. D. 306, Constantine the Great erected on this spot an obelisk of great magnificence. It was here that Charlemagne received from the hands of the pope the Roman imperial crown, on Christmas day, A. D. 800, at which time the empire of the West, afterwards known as the Holy Roman Empire, revived

and continued until the time of Napoleon. Many succeeding emperors were also crowned here. The original edifice having almost fallen to ruins, Nicholas V determined to reconstruct it; but not much was done. Julius II (1503-13) decided on the erection of an entirely new building—the present one. The magnificent dome, as well as some other parts of the building, is the design of Michael Angelo. After his death, extensive modifications were made which, in the external appearance at least, greatly mar the real beauty and splendor which the unrivaled skill and architectural ability of Angelo had conceived. But, after all of these changes, St. Peter's is the largest and most imposing, if not the most beautiful, church in the world. Its area is 18,000 square yards, while the Cathedral of Milan is 10,000, and St. Paul's of London 9,350.

There are five entrance doors to the church, but the one on the extreme right, called Porta Santa, has never been opened except on the years of jubilee, which occur every twenty-five years. The last occasion was in 1900. Within the nave, close to the central door, is a round slab of porphyry on which the emperors were formerly crowned. Further up the nave, on the right, is the Sitting Statue of St. Peter, in bronze, a work of the fifth century. One foot of this statue protrudes in front, and here we saw crowds of people—the young and the old, the richly dressed and the poorly clad—all pressing their way up to this place and devoutly kissing the foot. We came up and examined it, and found that nearly all of the great toe, and part of the foot itself, was worn away by this process. That such gross idolatry is possible in these days of enlightenment seems almost incredible, but here we saw it with our own eyes.

**Kissing St.
Peter's Toe**

The magnificent dome rests on four huge towers 234 feet in circumference, and rises to a height of 308 feet above the roof, and is 630 feet in circumference. Beneath the dome rise four richly gilded, spiral columns, supporting an imposing bronze canopy, 95 feet in height. Beneath the canopy is the High Altar, consecrated in 1594, where the pope alone reads mass on high festivals; while beneath the altar is the supposed tomb of St. Peter. The right transept was used for the meetings of the last General Council of the Catholic Church, which convened in 1870. At this Council the dogma of the infallibility of the pope, which had been assumed for ages was adopted. The left transept contains confessionals for ten different languages.

**Dome and
Transepts**

Over one of the doors of the church is a tomb in which the body of the most recently deceased pope rests until his tomb is provided

elsewhere. The remains of Leo XIII were placed in this tomb in July, 1903, and when we were here, had not yet been removed. As we were about to depart from the Cathedral, we noticed a party entering, one of whom carried in her arms a very small infant. As they turned towards the baptismal font, we also drew near to observe the ceremony. A priest and his assistant went through an extended ceremony containing a large amount of Latin, while the poor little innocent babe, who was being involuntarily made a member of the church of Rome, bore its tribulations with considerable patience. This apostate church instituted the practise, and now many Protestant churches are satisfied to accept and perpetuate it.

But while we were viewing these splendid objects of churchly magnificence, which dazzle the eye and captivate the minds of many, I could not help but meditate on the true character of the papacy back of all this. Of what use is external magnificence and display if there be not true character beneath? Our guide pointed out some of the most disgusting objects in statuary, placed right in the interior of St. Peter's, portraying conditions which I can not here describe. He also informed us that his father had been connected with the service of the Vatican for about forty years and was in a very good position to understand something about internal conditions, where no wives reside.

The student of history will have no difficulty in remembering that Pope Sergius III was (to quote the words of Baronius, the papal annalist) "the slave of every vice and the most wicked of men." His association with the prostitute Marozia, and the birth of their son John, who afterwards became Pope John XI, is also a matter of history. And yet Romanists talk to us about a *holy* apostolical succession. Perhaps the infallible (?) Pope Victor III was right when he denominated Sergius "a successor of Simon the sorcerer, and *not of Simon the apostle*." And the acts of the infamous Pope Alexander VI stand out upon the page of history with a prominence which convinces us that more is required than the surrounding walls of the Vatican to insure anything like holiness, and that Rome is not the place in which to find the true holiness of God. This last-named monster of vice once gave a splendid entertainment to no less than fifty public prostitutes within these very walls of the Vatican, at which time deeds of darkness were done which I can not here describe, and that in the presence of his own daughter Lucretia. "It is a shame even to speak of those things which are done of them in secret."

I would not infer, however, that all of the leading men in the

Church of Rome are or were immoral. It is difficult for me to believe than any Christian religious society could be wholly corrupt morally. That church doubtless contains in its membership men who lead exemplary lives so far as morality and virtue are concerned. But I refer to past events to show that their boasted uninterrupted *holy* apostolical succession is only a fraud, and that it does not accord with the facts of history as recorded even by their own writers.

THE VATICAN

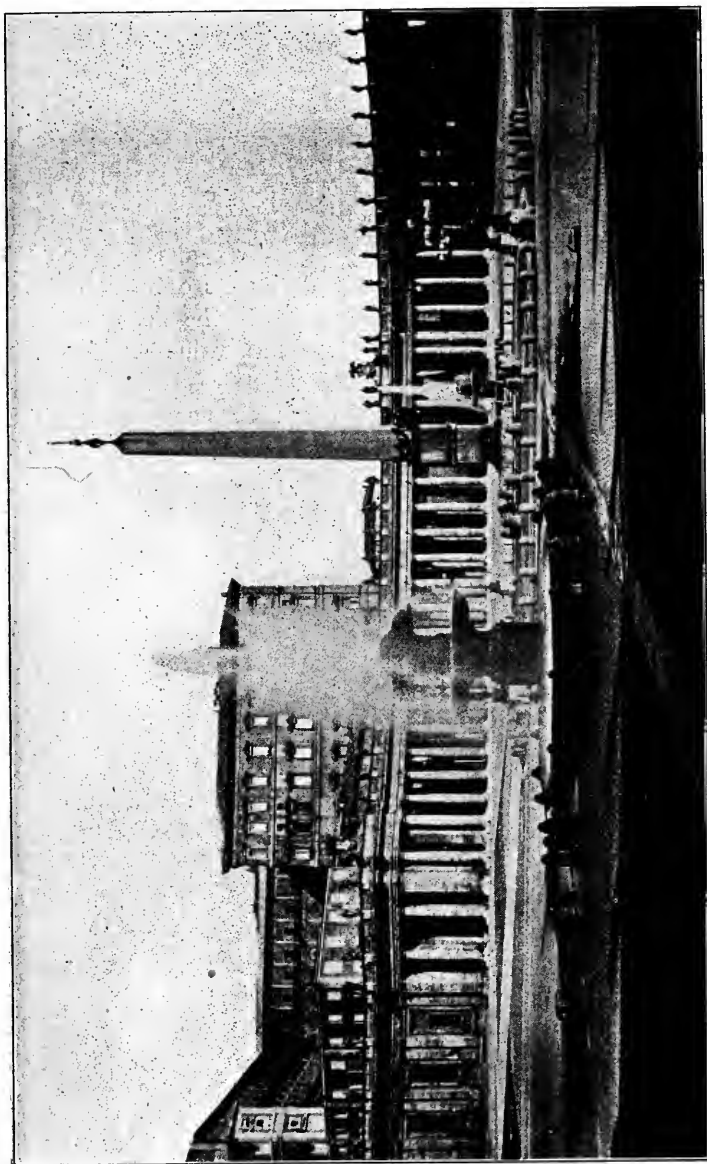
Immediately north of and adjoining the church of St. Peter's is the Vatican, the largest palace in the world, and the dwelling-place of the popes. When we sought admission, we found that for certain reasons it was closed for two days. This was quite a disappointment to us, for as our sailing date on the *Adriatic* was already settled and passage secured, we were unable to remain in Rome long enough to have the opportunity of visiting this place. But on our return journey from Syria we spent the greater part of two days in the Vatican, and I will here refer to that visit.

On the site now occupied by the Vatican, Nero's gardens were formerly located, and in these gardens during the Neronian persecutions, about A. D. 64, Christians were wrapped in the skins of wild beasts and then torn to pieces by dogs; or were wrapped in inflammable materials and burned as torches to furnish lights for the emperor during the midnight games.

The Vatican palace now contains twenty courts and about one thousand halls, chapels, saloons, and private apartments. Here the conclaves meet for the election of new popes. The greater portion of the Vatican is set apart for collections and show-rooms, and immense treasures are stored up in them.

The principal entrance is at the end of the right colonnade of the Piazza of St. Peter. Here we passed the Swiss guards, which are always stationed there, ascended a magnificently decorated staircase, and proceeded to the room of the Director, in order to obtain our "permesso." Our guide then took us to the Galleria degli Arazzi to view Raphael's Tapestry, which is reckoned among the treasures of the Vatican. These admirable pieces of art, very large in size, are hung along the side of the gallery. They were originally intended to cover the lower and unpainted part of the walls of the Sistine Chapel. The tapestry was executed from designs from the history of the New Testament, drawn by Raphael in 1515 and 1516, which are among the finest of the great

Raphael's
Tapestry



Palace of the Vatican

master's works. They were wrought at Brussels in wool, silk, and gold, but some of the colors, especially the flesh-tints, are now considerably faded. So perfect is this work that the observer, standing a little distance away and admiring these lovely scenes, can scarcely detect that these are not actually painted on the walls instead of being worked on cloth.

We then visited the Borgia Apartments, so called from the family name of Pope Alexander VI. These rooms, five in number, were neglected after the sixteenth century, until the late Pope Leo XIII ordered their restoration. The ceilings and walls are adorned with Biblical and mythological scenes, bust-portraits of popes, etc.

The Vatican Collection of Antiquities is the finest in the world. Thousands of objects of almost priceless value—ancient Mosaics, sarcophagi, statuary, etc., are here exhibited; but since the average reader would not appreciate the long list of names of these objects, I will not attempt to give them. They are intensely interesting to behold, but are not easily described.

The Vatican Library is an extensive and most important collection of books and manuscripts. The number of printed volumes has been estimated at from 150,000 to 220,000, and the valuable manuscripts estimated at about 25,600. We were chiefly interested in the Codex Vaticanus, to which reference has already been made. In addition to the manuscripts and printed volumes the library contains some remarkable works of art and a large number of costly gifts presented to the popes by kings, emperors, and other noted personages.

Our second day's visit at the Vatican was still more highly interesting, for our time was spent in viewing the many rich paintings of the old masters which have elicited the admiration of the whole world of art. So numerous are these works, and so varied in design and execution, that I do not feel disposed to tax the patience of the reader with more than a meagre description of two or three choice exhibits.

After visiting the Picture Gallery, we gave our attention to Raphael's Stanze—the papal state-apartments of the Vatican, the frescoes of which were executed by Raphael in 1508 to 1520 by order of the popes Julius II and Leo X. This work is unquestionably the foremost among the creations of that master. The task of decorating these rooms was not, however, committed to Raphael at first, but was being executed by other celebrated painters one of whom, Perugino, introduced the young Raphael, whose work soon so far surpassed the others that the work



Library-Room of the Vatican

was entrusted to him exclusively. The walls and ceilings of these rooms are decorated with a great variety of Biblical, theological, mythological, and medieval historical scenes. They must be seen to be appreciated; for one can not any more describe such scenes accurately than one can perform the task of executing such admirable work.

Our next place of interest was Raphael's Logge, where we admired his excellent ceiling paintings, descriptive of Old Testament history.

**Raphael's
Logge**

Until 1813 the Logge was open, and the paintings therefore suffered somewhat from exposure to the weather, but it has since been enclosed with glass, which

admits the light while protecting the work.

The vaulting is divided into thirteen sections each of which contains four Biblical scenes in quadrangular borders. The first and second vaults represent the story of creation; the third, the flood and the story of Noah; the fourth, fifth, and sixth represent events in the lives of Abraham, Isaac, and Jacob; Joseph is the subject of the seventh; Moses, of the eighth and ninth; Joshua, of the tenth; David, of the eleventh; and Solomon, of the twelfth; while the thirteenth depicts the nativity, the baptism of Christ, and the Last Supper.

Our visit to the Sistine Chapel possessed more than ordinary interest, for this is probably the most noted apartment open to the public in the Vatican. Here, since our visit, the Cardinals met for the election of the present pope, Benedict XV. The length of the chapel is 133 feet, width 45 feet. The space set apart for the clergy is beautifully decorated with marble screens. The lower and unpainted part of the walls were formerly hung (as I have already observed) with Raphael's Tapestry, while the upper part is decorated with beautiful frescoes executed by Florentine masters. These frescoes represent (on the right) incidents from the life of Christ, and (on the left) incidents from the life of Moses.

But the most celebrated part of this chapel is the ceiling paintings, executed by Michael Angelo, 1508 to 1512. Whether these ceiling paintings or Raphael's Stanze are to be regarded as the greatest effort of modern art has long been a subject of controversy, but I think that the decision is usually awarded to the Sistine Chapel. When the task of painting this was first given to Angelo his subject was limited to the twelve apostles, but perceiving the poverty of such a design he prevailed upon the pope to allow him to extend it. At this point Angelo's skill as an architect manifested itself, and shows how closely such skill can be associated with painting; for he invented an

imaginary structure with pillars, columns, and cornices in bronze and marble, which rises from the walls and encloses in the flat, central part of the vaulted ceiling nine sections. With these the central pictures blend harmoniously. While viewing these columns and cornices we were oftentimes led to believe that they were actually *real*, for they appeared to stand out in relief from the wall, but when we would take another position we could see that there was no projection of the wall, and therefore the column must be merely a painted imitation.

I will let Ascanio Condivi, a pupil of Michael Angelo, give a description of the central scenes: "In the First Section of the ceiling (reckoned from the altar), which is one of the smaller ones, you observe in the air God Almighty, who with the motion of his arms separates light from darkness. In the Second Section he creates the two great lights of the world, his outstretched right hand touching the sun, and the left the moon. In the same section God is again represented as engaged in creating the herbs and plants on the earth. He is portrayed with such art that wherever you turn he appears to follow you, showing his whole back down to the soles of his feet—a very excellent work, proving what can be done by foreshortening.—In the Third Section God appears in the air, surrounded by angels, regarding the waters, and commanding them to bring forth all those kinds of animals which that element nourishes.—In the Fourth Section (the most impressive and thoughtfully worked out composition of the series) the creation of man is represented, and God is seen with outstretched arm and hand, causing life to stream through Adam's limbs by touching him with his forefinger. With his other arm, he encloses a group of angels.—In the Fifth Section God draws from Adam's side the woman, who with folded hand stretched out towards God, bows herself with a sweet expression, so that it seems she is thanking him, and that he is blessing her.—In the Sixth Section the Demon, in female form from the waist upwards, and otherwise a serpent, coils himself round a tree; he converses with Adam and Eve, whom he persuades to disobey their Creator, and hands the forbidden fruit to the woman. In the second part of the section you see the pair, driven out by the angel, fleeing, terrified and sad, from the presence of God.—In the Seventh Section Noah's thank-offering is represented.—In the Eighth Section is seen the flood, with Noah's ark on the water at a distance, and a few persons clinging to it in hopes of saving themselves. Nearer is a boat crowded with people, which, owing to its undue load and to the numbers of violent shocks of waves, is already shipping water and threatening to sink.

Still nearer the eye appears above the water the top of a mountain where a number of men and women have sought refuge as if on an island; they show different emotions, but they all cower, miserable and terrified, under a tent stretched over a tree, to shelter themselves from the excessive rain. And in this scene the wrath of God is represented with great art, for he sends upon them lightnings, waters,



The Pantheon

and storms. There is also another mountaintop on the right side with a group of people on it in similar distress, but it would take too long to describe each one of them.—In the Ninth Section, the last, is narrated the story of Noah, who, when lying drunken and naked on the ground, is mocked by his son Ham, but is being covered by Shem and Japheth.”

About thirty years after painting this ceiling Michael Angelo painted on the altar wall of this chapel “The Last Judgment,” a scene measuring sixty-four feet in width and thirty-two feet in height. But this is now considerably blackened by smoke. The nudity of many of the figures caused this work to receive a great deal of criticism, until Paul IV contemplated its destruction on this account, but later yielded to the advice of others and caused certain of the figures to be draped. But this later painting does not harmonize well with the original, there-

The Last
Judgment

fore the artistic character of the work was marred rather than improved.

Leaving the Vatican, we drove at once to the Pantheon, the only ancient structure at Rome whose walls and vaulting are still in a perfect state of preservation. It was built by Marcus Agrippa in 27 B. C., and, as the name indicates, was dedicated to all the gods. It is circular in shape, with a portico borne by sixteen Corinthian columns of granite, each 41 feet high. The walls are 22 feet thick, and were faced with marble. It has the finest dome in the world, its height and breadth are equal—143 feet. The entrance is still closed by its ancient massive bronze doors. The surface of the walls within is broken by several large niches in which stood the statues of the gods.

In A. D. 609 Pope Boniface IV consecrated the Pantheon as a Christian church, dedicated to the Virgin Mary and the Saints. And so the idolatry which had been practised for centuries under the pagan form was continued, the Romanists bowing down in the very same temple and before the same kind of images, and praying to them for the very same purpose; and the practise is still going on in this ancient edifice.

This elegant structure has, however, been robbed of much of its ancient splendor. In 1632 Pope Urban VIII removed the brazen tubes on which the roof rested, and caused them to be converted into columns for the high altar of St. Peter's. The white marble, porphyry, and serpentine decorations of the attic story were barbarously replaced by whitewash in 1747. The inside of the dome is still nicely adorned. Within this temple are the tombs of King Victor Emmanuel II, and Humbert I; and Raphael and other distinguished men are also interred here.

The Capotoline Museum contains, after the Vatican, the most important collection of antique sculpture in Rome. We enjoyed our visit to this place, but as it is difficult to write of these things in a way that will be interesting to the readers, I will omit such.

We passed by the column of the Emperor Trajan (A. D. 98—117). This emperor extended the limits of the Roman empire beyond the Danube in Europe and the Euphrates in Asia. To commemorate his Dacian conquests he erected this remarkable column, 147 feet high, around which runs a spiral band from base to summit adorned with admirable reliefs of animals, machines, and thousands of human figures. The column is almost as perfect as when erected, eighteen centuries ago. Trajan

Column of
Trajan

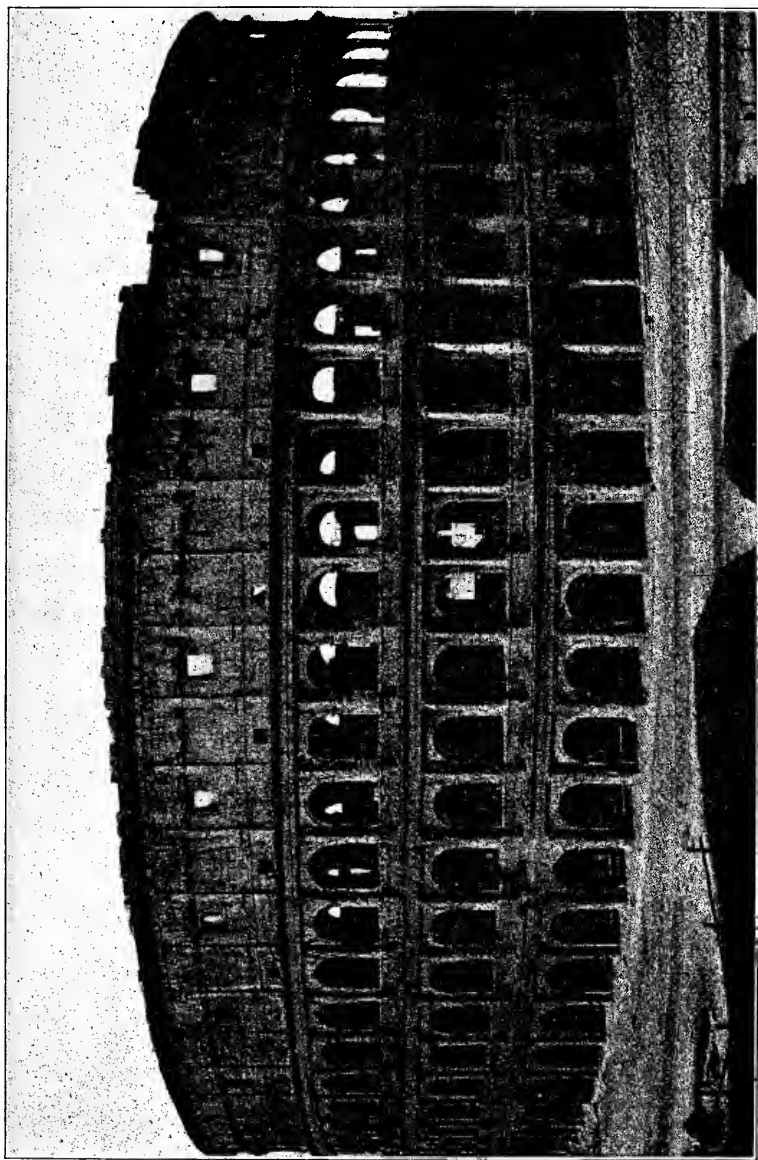
was buried beneath its base, and his statue occupied the summit until the year 1587, when one of the popes replaced it with a statue of St. Peter. In the interior a staircase ascends to the top, but we did not enter.

We also drove past the Tarpeian Rock, a precipitous rock forming part of the Capitoline Hill. In the early days of Rome, persons convicted of treason to the State were thrown over this place and dashed on the rocks below. The name is derived, it is said, from Tarpeia, a Vestal Virgin of Rome and daughter of the governor of the citadel on the Capitoline. Coveting the golden bracelets worn by the Sabine soldiers, she opened the gate to them, in the promise that they would give to her what they wore on their left arms. But when they had gained access, they threw their shields upon her instead, and crushed out her life; and she was buried at the base of the Tarpeian Rock:

The Flavian Amphitheater, better known as the Colosseum, next engaged our attention. This is the largest theater and one of the most imposing structures in the world. It was begun by Vespasian, and completed by his son Titus in A. D. 80. In shape the building is elliptic, the exterior length being 620 feet, and its breadth 513 feet. The ground story was pierced with eighty openings over which were superimposed three other stories, the whole rising to the height of 160 feet. The northeast portion is still well preserved, and its first three stories are formed by arcades, the pillars of which are adorned with half-columns of the Doric, Ionic, and Corinthian order. The arena is about 280 feet long and 174 feet wide, around which rise in tiers, to the top, rows of seats said to have accommodated 87,000 persons. The raised seat of honor, occupied by the emperor, also the places where the Vestal Virgins and the senators sat, are still shown.

This structure was erected in order to furnish a place for gladiatorial combats which, at that stage of Roman history, had grown into popular favor with the masses. They cared but little for the usual tragedy of the theater: the real scenes of violence and blood in the arena alone could satisfy their perverted desires. The passages through which the wild beasts were admitted to the arena can still be seen, and in this place we had our photograph taken. The Colosseum probably derives its name from a colossal statue of Nero, 118 feet high, which stood near it.

When the Colosseum was dedicated by Titus, the gladiatorial combats lasted one hundred days, during which time 5,000 beasts were



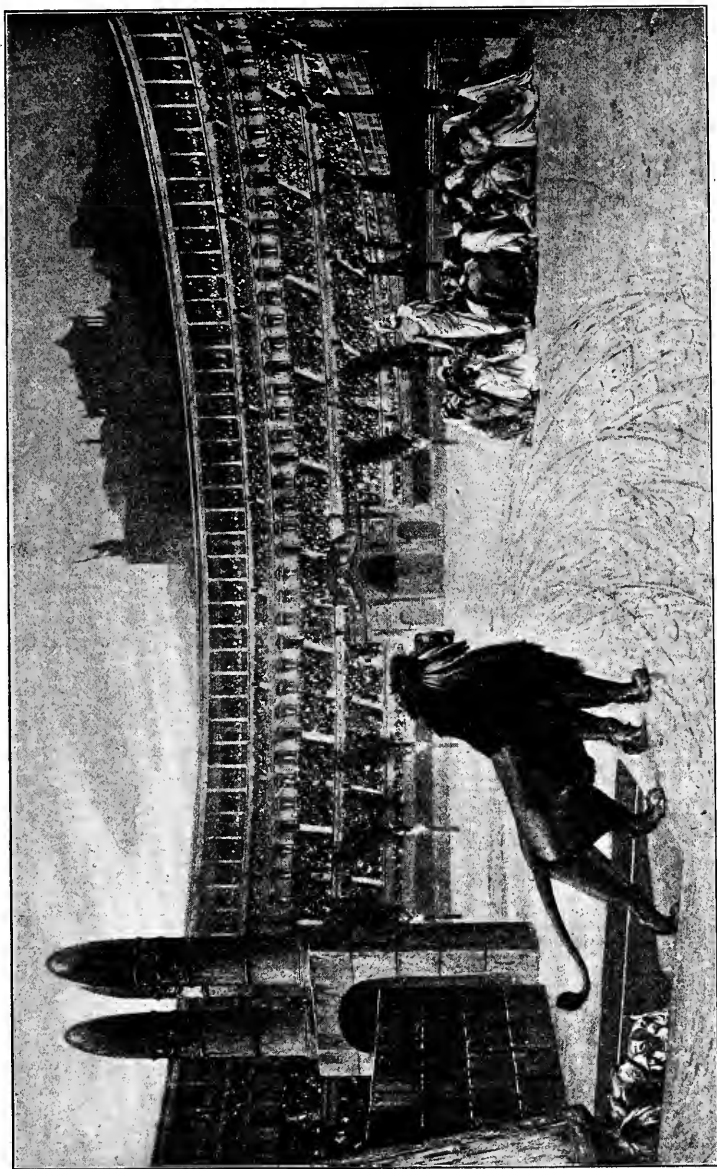
The Colosseum

slain. Later, Trajan celebrated his victories with still longer exhibitions. But the contests decided in this arena were not between beasts and men alone, for men were pitted against each other, and fought in every conceivable way. When a wounded gladiator had fallen, his life was in the hands of the audience. If, through lack of skill or bravery, he had incurred the displeasure of the populace, they extended their hands with thumbs turned up, which was the signal for the victor to finish his deadly work; if they turned their thumbs down, the life of the vanquished was to be spared.

But the Colosseum has also a sanguinary connection with Christian history; for here, in times of persecution, thousands of the followers of Christ were exposed, unarmed, to the ferocity of the wild beasts, by which they were torn in pieces. We noticed that on the sides surrounding the arena there were many cages enclosed by iron doors, and were informed that the victims were imprisoned in these places there to await the time when they should be exposed in the arena. Oh, the horror for those who were looking out through the bars and witnessing the terrible sight of innocent men and women being torn in pieces and devoured by the ravenous beasts, and knowing that their own turn would soon come! The reality of such a scene beggars all description. But such was heathenism about the time of the so-called golden age of the Roman Empire.

It is worthy of notice that the pagan moralists did but very little to condemn these spectacles, and the philosophers generally regarded them with indifference. Thus Pliny commends a friend for giving a gladiatorial entertainment at the funeral of his wife. But Christianity arrayed itself against these inhuman exhibitions. The Christian Fathers denounced them as decidedly immoral, and labored to create a public sentiment against them. They would not tolerate among their number a person who attended them. Thus to Christianity alone belongs the credit of their suppression. The last exhibition occurred during the games which closed the triumph of Honorius, A. D. 404. In the midst of the exhibition a monk named Telemachus protested against the scenes by entering the arena and rushing in between the combatants. He was instantly killed by a shower of missiles from the hands of the angered populace. Honorius, who was present, was moved by this scene and issued an imperial edict "which abolished forever the human sacrifices of the amphitheater."

For ages this neglected structure was used for a stone-quarry,



Interior of Colosseum (Restored)

furnishing material for the erection of numerous buildings, until Pope Benedict XIV (1740-1758) protected the edifice from further demolition by consecrating it to the Passion of Christ, referring to the blood of the martyrs which had flowed freely therein. It is estimated that as much as two-thirds of the original building has disappeared; but, in its ruins, the structure is still stupendously impressive. An architect of the eighteenth century estimated the value of the materials yet remaining as equivalent to \$2,500,000. The Colosseum has always been regarded as a symbol of Rome's greatness, and gave rise to the saying of the pilgrims in the eighth century:

**The Colosseum
as a Stone-
quarry**

“While stands the Colosseum, Rome shall stand;
When falls the Colosseum, Rome shall fall;
And when Rome falls, with it shall fall the world.”

It is said that the Colosseum presents the most striking appearance by moonlight, when the huge mass produces a general effect unimpaired by the ruin of the details. To view this marvelous structure, every part of which reflects, as it were, its historic associations, is to receive a profound impression that will never be forgotten.

Near the Colosseum stands the Triumphal Arch of Constantine, the best preserved structure of its kind in Rome. It was erected by Constantine after the victory over his rival Maxentius, in 312, at which time Constantine declared himself in favor of Christianity.

Passing by Piazza Campo di Fiore, we observed in this square a bronze statue of Giordano Bruno, who was burned as a heretic on this spot, Feb. 17, 1600. He asserted the plurality of worlds, contrary to the decrees of the Church of Rome. In 1633 Galileo was compelled to go to Rome and appear before the inquisition to answer to similar charges; but with the fate of Bruno fresh in mind, the veteran philosopher was constrained to renounce upon his knees the truths he had maintained.

We proceeded to the Palace of the Lateran, which was the residence of the popes from the time of Constantine down to the migration to Avignon, in 1309. We did not pause here, but entered the Church of the Lateran adjoining—one of the most remarkable churches in Rome. It was chiefly interesting to me from the fact that it was the scene of the Councils bearing that name. Five of these Councils of the Lateran are termed Ecumenical, and some of their acts are noteworthy, outlining in an authoritative way Rome's policy regard-

**Church of the
Lateran; Ecu-
menical Councils**

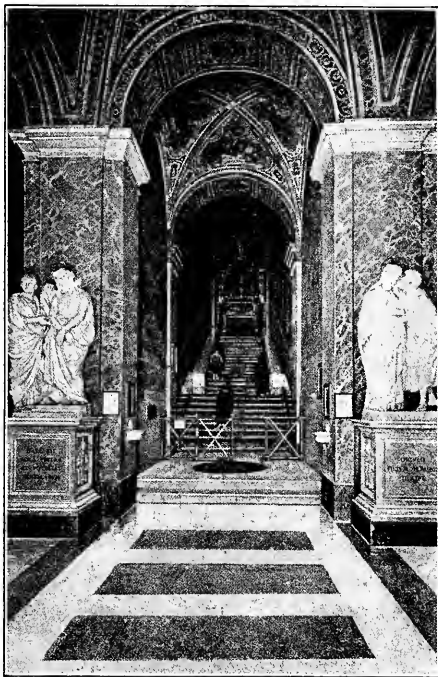
ing the persecution and extermination of heretics. It is contained in the second General Council of the Lateran (1139) in its twenty-third canon; in the Third General Council of the Lateran (1179); and the fourth General Council of the Lateran, under Pope Innocent III, in which the Waldenses were condemned and a crusade ordered against them. And yet some people affirm that Rome never persecuted. While we were standing in the nave of this church, my mind filled with memories awakened by the sight of the statue of Bruno in the public square; there passed before me in panorama, as it were, the scenes of past ages within these very walls: the doctors of the Romish sect in General Council, the popes themselves heading the list; their decrees of anathema against heretics; the assertion of their right to destroy all who differed with them; and, finally, the fearful results of the subsequent crusades against the Waldenses, Albigenses, and Vaudois, whose blood flowed freely. What a revelation in that great day when the long list of martyrs chargeable to the atrocity of Rome shall be fully known!

Emerging from the church, we entered an edifice located op-

Pilate's
Staircase posite the
 northeast cor-
 ner of the Lat-

eran, which contains the Scala

Santa, commonly called Pilate's Staircase. Here is a flight of twenty-eight marble steps said to have belonged to Pilate's judgment hall in Jerusalem, the ones that Christ ascended on the night of his trial. The claim is made that they were brought to Rome by the Empress Helena, mother of Constantine, in the year 326. It may be ascended only on the knees, and at the top is the crucifixion scene. For ages it has been held in great esteem, and many popes and so-called holy men have ascended it, with bared feet and on their knees. From a



Pilate's Staircase

priest who was stationed near the foot of these stairs, we obtained a card giving the following information, which may be accepted as authoritative:

"The devotion of the Scala Santa is practised by going up on one's knees from one to the other of its twenty-eight steps, meditating meanwhile on the Passion of our Lord; or reciting vocal prayers in memory of his sufferings. An indulgence of nine years, applicable to the souls in purgatory, is granted to those who perform this pious exercise with a contrite heart (Pius VII, Oct. 24, 1819). . . . His Holiness Pope Pius X, by an autograph Rescript of Feb. 26, 1908, grants a plenary indulgence *in perpetuum*, applicable to the souls in purgatory and to be gained *toties quoties* by any one who, meditating on the Passion of our blessed Lord, ascends on his knees the holy stairs."

Here we stood and watched the throngs of people who were thus working their way up these stairs in an endless stream. Judging from appearances, one would say that they were rich and poor, and people of all classes. They seemed not to regard in the least the fact that they trailed through the dust and dirt left by those who had preceded them. With looks (and no doubt feelings) of piety, they hesitated on each step before advancing to the next, penitently repeating prayers in an earnest manner and occasionally bending low in order to kiss the steps in certain marked places where it is said that the blood of our Lord trickled down. And this operation has been in progress for centuries. When Martin Luther visited Rome in 1510, he was penitentially ascending on his knees these very stairs when he seemed to hear an inner voice declaring, "The just shall live by faith." This led to an entire change in Luther's life, and was the beginning of the Reformation.

I can not describe the feelings of sadness which came over us on witnessing the blind devotion of these poor, deceived people, who imagine that by such foolish exercises they can obtain the favor of God. The number of penitents is so great that to avoid wearing away the marble steps, they are covered with wood, the covering being replaced from time to time as necessity requires. But the popes no longer ascend these stairs; the last ascent was made by Pius IX on Sept. 19, 1870. That year marked the downfall of Rome's temporal sovereignty and the establishment of the kingdom of United Italy, since which time the pope is only "the prisoner of the Vatican," to use an expression of Pius.

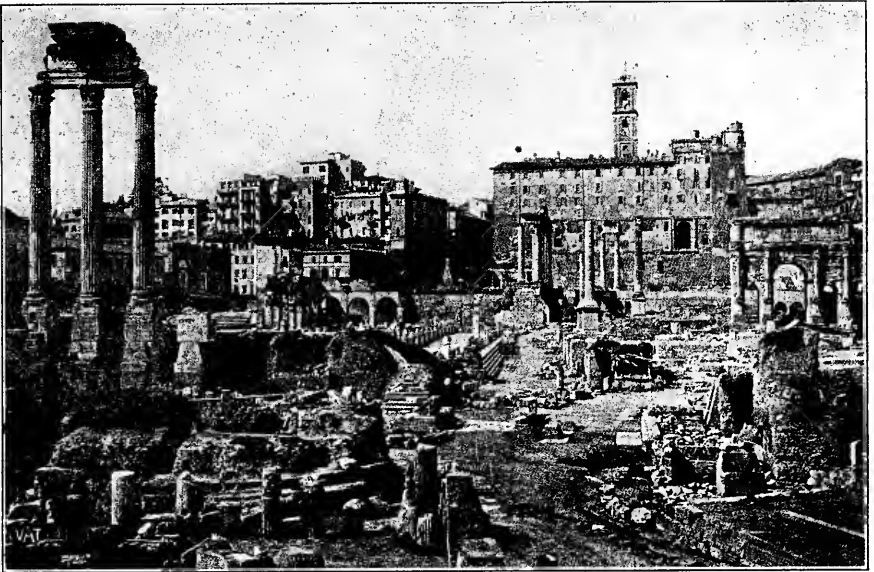
Ascending the
Holy Stairs

"The Prisoner
of the Vatican"

Now, when one of the cardinals is consecrated as pope, he never again goes outside of the Vatican and St. Peter's, until he is conveyed to his sepulchre.

Leaving the scenes of Christian (?) paganism behind, we turned aside to take a parting view of some of the remains of Rome under the pure pagan form. We drove to the site of the ancient Roman forum. It was here that the greatest scenes in the history of the Roman State were enacted. Augustus arranged the edifices of the forum, and their magnificence was enhanced by decorations of marble and bronze columns,

The Roman Forum



The Roman Forum

triumphal arches, etc. The forum remained practically intact until the sixth century, after which for a thousand years it was used as a quarry, many churches and other buildings obtaining their blocks of stone and marble from this source; and thus the forum became a heap of rubbish. Modern excavations, however, have done much toward bringing to light the exact location of many of the former edifices, by disclosing some of their remaining ruins. Here stand eight unfluted columns of the Temple of Saturn, which was consecrated in B. C. 497, and was used as a public treasury. Here also are three columns of the Temple of Castor (B. C. 484), and the Arch of Septimius Severus.

We also saw some of the remains of the Senate-house wherein Julius Cæsar fell beneath the daggers of the conspirators. On the east side of the forum, where we stood, was situated the Temple of Cæsar, of which only the concrete core of the substructure now remains. In front of this temple, Cæsar erected an oratorical tribune, a part of which still re-

Temple of
Cæsar



Arch of Titus

mains. It was from this platform that Mark Anthony delivered his celebrated oration over the body of Julius Cæsar (B. C. 44), which wrought so powerfully on the passions of the excited populace that they straightway accorded the deceased unparalleled

honor, by burning

the corpse in the sight of the most sacred shrines of the city. A little later Augustus erected a temple in honor of Julius, his deified uncle.

Within sight of us stood also the Triumphal Arch of Titus, commemorating his defeat of the Jews (A. D. 70) when he overthrew Jerusalem. The arch contains in relief a representation of the triumphal return of Titus to Rome, showing the captive Jews, the table of showbread, and the golden candlestick with seven branches, brought from the sacred temple at Jerusalem. This candlestick was regarded by the Romans as a special trophy, and it remained in Rome until Genseric captured the city in 455, when it was taken to Africa as a part of the plunder received. Then, about 533, it was captured from the Vandals by Belisarius, the general of Justinian, and carried to Constantinople, from which place it was afterwards returned to Jerusalem; and then it disappeared entirely.

Triumphal Arch
of Titus

ROME TO ATHENS

After taking this brief survey of the great city of Rome, we drove hurriedly to our hotel. Having no time in which to obtain supper or lunch to take with us, we secured our suitcases and hurried to the railway station in order to catch a train to Brindisi, a city on the

opposite side of Italy, on the shore of the Adriatic Sea. It was now about dark, and soon our last view of Rome faded to indistinct lines, then disappeared altogether; and then, tired and hungry (with no prospects of obtaining anything sufficient to satisfy us until our arrival at Brindisi about noon the next day), we settled down to rest as best we could in our compartment on the train. Next morning we could look out on the Adriatic Sea, as the railway lay along its shore the greater part of the distance from Barletta to Brindisi. We arrived at Brin-



Patras, Greece

disi about noon. We had arranged with Thomas Cook and Son for passage from this place to Patras, Greece, on the *Scilla*, a small steamer belonging to the Italian line. The boat was expected to sail at one P. M., but it did not leave until nearly four. The sea was lovely and we had a very pleasant voyage, arriving at Patras about four o'clock on the afternoon of August 27. At this place our schedule was altered for the first time. The time for our arrival, as given in the guide-book, was 9 A. M., and so we were expecting to catch the eleven o'clock train for Corinth; but arriving late, we found we could not get a train until the next morning, so we went to a hotel.

We had a very interesting trip across Greece. The railway line lay along the southern edge of the Gulf of Corinth, which extends al-

most the entire distance across the peninsula, dividing the Hellenic State into two great natural divisions. Many thoughts of the past crowded into my mind on this beautiful day of cloudless sunshine, for I realized that we were indeed on historic ground. We can trace with definiteness the rise of the Roman State from the latter part of the eighth century B. C.; but when the curtain of history lifts from the Hellenic people in that century we find ourselves confronted with an established civilization, spread over Greece, the coast of Asia Minor, and the islands of the Aegean Sea; the past history of which, stretching back into centuries preceding, is lost in a labyrinth of facts, legends, and myths, which, in our times, we are unable to separate and classify.

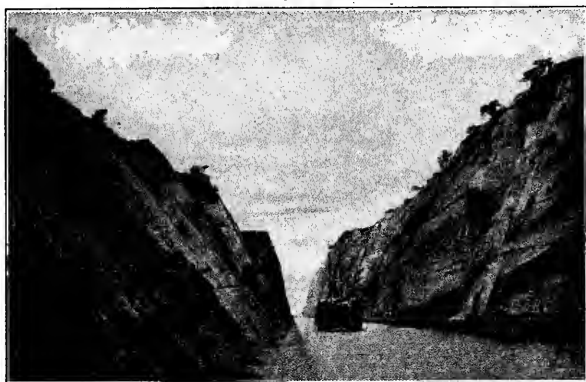
Among the number of stories connected with this legendary, or heroic age, is that of the Argonautic Expedition and the Trojan War (legendary date 1194-1184 B. C.), the chief interest of which centers in the capture of Troy, rendered famous by Homer's epic of the Iliad. There is, doubtless, a nucleus of fact in these various stories, which was afterwards expanded by the addition of glowing legendary accounts, the pure product of Grecian imagination.

But there is still a more remote background to these early scenes; for, according to the Greeks themselves, they were not the original inhabitants of the country, but were preceded by a people whom they called Pelasgians. These people have left us some remains of their rude but massive masonry in different parts of the peninsula, such as the pre-historic walls at Mycenæ.

For many hours our course along the Corinthian Gulf was through the ancient Achaia, which name was derived from the Achaeans, who drove out the Ionians from that territory at the time of the Dorian Invasion, about 1,000 years before Christ. In the afternoon we arrived at Corinth, where Paul resided for a year and a half, and planted a Christian church to which he afterwards addressed two of the New Testament epistles. We placed our parcels in the baggage-room and started out, but were unable to find an English-speaking guide. Ancient Corinth has long since been destroyed, only a heap of ruins remaining, and there being but little to see in the new Corinth, aside from what we had already observed from the train while entering, we returned to the station. We found our train still waiting, but just ready to leave, so we decided to reenter and continue our way to Athens.

On leaving the city, our train traversed the Isthmus of Corinth,

a narrow strip of land between the Gulf of Corinth and the Gulf of Athens, which joins Northern and Southern Greece, and which is now intersected by a canal. From this point our course was along the north shore of the ancient Saronic Gulf, now named Gulf of Athens. The scenery of the mountains was enjoyable, the climate exhilarating. On the right we could frequently see, far below us, the deep-blue waters of the gulf. Late in the afternoon we entered the plain of Attica, and soon in the distance we caught the first glimpse of our objective point—Athens.



Canal Near Corinth

ATHENS

A multitude of thoughts crowded into my mind when we entered the city of Athens—"the university of the world." No human pen has ever described in fulness the influence which this city has had on the history of our race; for in it lived and flourished more great men of herculean ability than in any other city of the world. Here Socrates, Plato, and Aristotle reasoned; here Demosthenes, the peer of orators, thundered his biting Philippics against the Macedonian invader; here Phidias, the greatest sculptor of all time, chiseled his works of art; here Pericles ruled, and Xenophon wrote his history, and Parrhasius painted, and Homer sang. And what shall we say of Praxiteles and Polygnotus, Sophocles and Euripides, Eschylus and Pindar, Zeno and Thucydides—names that will ever shine brilliantly in the firmament of human greatness and achievement?

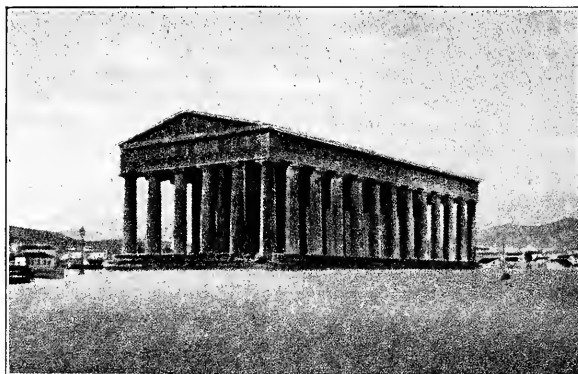
Having obtained comfortable quarters in the hotel Alexander the Great, we went out to a restaurant to obtain our suppers. The tables were arranged out in the streets, and it seemed very strange to us to have donkeys, dogs, and other animals in such close proximity while we were eating; but on the whole it was very pleasant on these warm evenings. Our difficulties with the language were frequently

**Amusing
Difficulties**

quite amusing. We had become accustomed to hearing people talk in a foreign tongue; but up to this time we had been quite fortunate in finding persons who could understand us. In Italy, when our English failed, Brother Tasker would have recourse to his few words of French, which generally served the purpose very well.

But here in Greece things were quite different. The menu cards were not printed with the usual profusion of French terms, which, if one could not understand well, he could at least guess about; but appeared in the modern Greek, wholly unintelligible to us. The waiters would look very grave while we were making all sorts of efforts to convey an idea of what we wanted (perhaps they considered

it beneath their professional dignity to smile), and then they would start off hurriedly as though they understood at last, and presently would come back with—something else. Finally, I suggested to Brother Tasker that he draw pictures of what we desired, and so he would sketch



Temple of Thesus

the outline of a fish, or potato, or something of the kind.

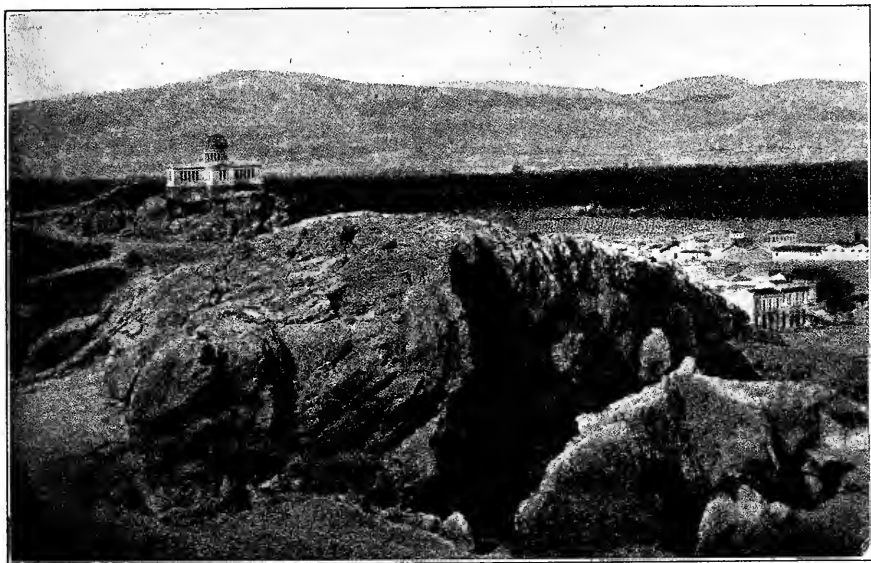
While digressing from the main subject, I might mention another amusing incident of travel. On one occasion, while traveling on a steamer, my wife desired to give Gerald a bath, and so she asked the steward if they had a bathroom in the ship. He could not understand, so she proceeded to make motions illustrating bathing. He went and brought her a towel. She then tried another set of gestures, when the steward, after consulting another man regarding what she wanted, hastened away, and returned presently with a clothes-brush. She then gave up the task until a man was found who could understand a little English.

Mars' Hill

On the morning of August 29, we started out to visit Athens. We went at once to the Areopagus, better known as Mars' Hill, a large rocky formation near the Acropolis. The name is said to be derived from the alleged fact that Ares (Mars),

tried for the murder of Halirrhotius, was the first person to be tried here. From time immemorial a venerable tribunal had sat on this spot, and to them was committed, particularly, the care of morals and religion.

But our interest in this place was not centered in these things, but in another event, of later date. We knew that the apostle Paul ascended the very stone steps which we were climbing, and appeared



Mars' Hill, Athens

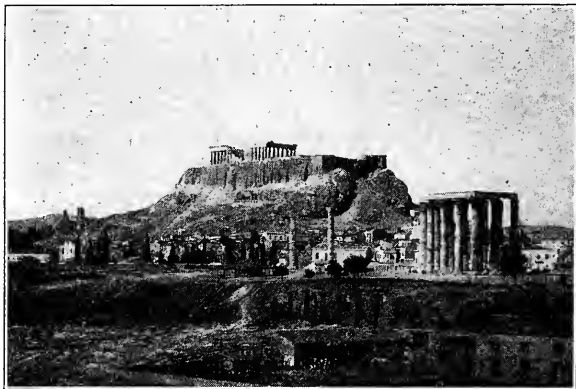
before the tribunal at the top, and there delivered to the Athenians that wonderful discourse recorded in Acts 17:22-31. Here the man, the cause, and the occasion united to form a *Christian classic*. Here in front of the apostle stood an altar "TO THE UNKNOWN GOD"; on his left, in the plain below, was the Temple of Theseus, and in the distance, on the top of a mountain, an altar to Jupiter; on his right could be seen the Temple of Zeus, "the father of the gods"; while in front, on the Acropolis, was the Sanctuary of Minerva, the Temple of Victory, and, above all, the celebrated Parthenon, dedicated to Athena, the goddess of wisdom, and the special protector of the city of Athens.

Here we stood on the same rock, on the spot formerly occupied by the altar, and gazed upon the same natural scenery and the remains of the same elegant, but now deserted, temples. And the God whom

Paul affirmed "dwelleth not in temples made with hands," and who is "not like unto gold, or silver, or stone, graven by art and man's device," has triumphed over all of these inventions and creations of human art. Praise his name!

Descending from Mars' Hill, we proceeded at once to the neighboring Acropolis, around which the history of Athens centers. This hard, limestone rock, situated in the midst of the plain of Attica, rises to the height of 500 feet, and is precipitous on three sides. It is about 875 feet long and 500 feet wide. The original town of Athens was built entirely on this rock and was fortified by high and strong walls around

The Acropolis



Acropolis. Temple of Zeus in Foreground

the top, remains of which can still be seen, dating from the Pelasgian period during the second millennium before Christ. During this time, particularly between 1500 and 1000 years B. C., an important civilization flourished in Greece, the center of which, however, was in the island of Crete. Ath-

ens had not yet attained the first rank, the most important town in Greece being Mycenae, where Agamemnon, the richest and most powerful of all the kings of Greece, had his capital. He is described as the leader of the Greeks, in the war against Troy, already referred to. I shall have occasion to refer to this king later.

After the year 1000 B. C., Athens continued to grow, and spread into the plain below the rock. The lower town was called the Asty (city), and the rock itself the Acropolis (that is, the upper town or citadel). After a while the Acropolis was given up entirely to the worship of the gods, especially to that of Athena, who was regarded as the protecting goddess of the city. In the earliest period, however, the Greeks neither erected temples for their gods nor made statues in their honor, but they erected altars and worshiped in sacred groves. The earliest temples on the Acropolis were erected about 700 B. C.

Early History of Athens

The Pelasgian wall, already mentioned, remained intact until 480 B. C., when Athens was captured by the Persians. But a little later that same year the Greek fleet under Themistocles encountered the Persian fleet in a fierce naval battle near the island of Salamis, just off the coast of Attica, near Athens, and gained a brilliant victory, and in the following year the Persian army was nearly crushed at the battle



The Parthenon

of Plataea; thus the Athenians were once more in complete possession of the field. These battles, by turning backward the tide of Persian invasion, changed the history of the world. The old fortifications on the Acropolis were then renewed. Themistocles built the northern wall in 478 B. C., as it stands today; while Cimon erected the eastern and southern walls a little later, but which have since been restored.

Athens then entered a period of prosperity which reached its climax in the age of Pericles (459-431 B. C.), the golden age of Greece. "The epoch embraces less than the lifetime

Golden Age
of Greece

of a single generation, yet its influence upon the civilization of the world can hardly be overrated. During this short period Athens gave birth to more great men—poets, artists, statesmen, and philosophers—than all the world besides has

produced in any period of equal length.” Among these great men Pericles himself stands preeminent in his influence upon the city of Athens. He was a man of extraordinary ability, and ruled, as Plutarch says, “by the art of persuasion.” He devoted his energies to building up and adorning the city, and so upon the Acropolis was

The Parthenon erected the magnificent and unrivaled Parthenon, a masterpiece of genius that has excited the admiration of the world, and is the most imposing ruin that has come down to us from antiquity. It was doubtless the finest monument of ancient architecture. It was built of Pentelic marble in the Doric style, and had 8 columns on each of the two fronts and 17 on each of the two sides (the corner ones being counted twice), or 46 in all, of which 32 are still standing.



Ancient Stairway up Mar's Hill

The length of the structure was 228 feet, the width 101 feet, and the height 64 feet, the columns being 34 feet and 6 inches. The pediments were adorned with large statues, and encircling the building was a most wonderful frieze, adorned with sculpture, the work of the

immortal Phidias, the greatest of all sculptors, and representing an important feature of the Athenian festival, which was celebrated every four years in honor of the patron goddess Athena. The greater part of this frieze is now in the Elgin Room of the British Museum and we observed it while there. But the most prominent feature of the Parthenon was the immense statue of Athena, 40 feet in height, constructed of ivory and gold, also executed by Phidias.

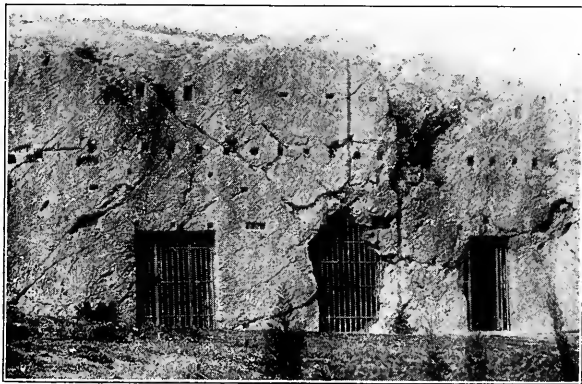
This wonder of the ancient world remained in almost a perfect state of preservation until modern times, when in 1687 the besieging

Destruction of Parthenon Venetians threw a bomb into the Parthenon, which the Turks had converted into a powder-magazine, and more than half of this masterpiece of ancient art was ruined. This calamity, which is felt so keenly by all lovers of art, is mitigated into a small degree by one fortunate circumstance.

Many of the richest sculptures had been drawn by a skilful artist, before the explosion. Only thirteen years before this event, Jacques Carrey made sketches which are now preserved in Paris, facsimiles of which we saw in the British Museum. Other marvelous buildings erected during the Periclean democracy also adorned the Acropolis; but they have shared a similar fate. Thus the Propylaea was also used for a powder-magazine, and a bolt of lightning exploded it in 1645 only a few years before the destruction of the Parthenon. Many statues and other remains from these buildings are now preserved from further demolition in the adjacent museum, which we also visited.

**Prison of
Socrates**

Descending from the Acropolis, we took a walk of about five minutes to a hill, in the side of which is located the Prison of Socrates. Here that noted philosopher was confined for one month. Socrates taught the doctrine of one God, to the discredit, it would seem, of the popular religion; and he was therefore brought to trial before the tribunal on Mars' Hill, charged with blaspheming and with corrupting the Athenian youth. The waywardness of Alcibiades, one of his pupils, was urged in evidence against him.



Prison of Socrates

He was condemned to death and imprisoned in this place, and here he could look out between the iron bars and see the Acropolis, which he had so often visited, and Mars' Hill, where he had been condemned. He spent his last night upon earth discoursing with his disciples on the immortality of the soul, and then drank the fatal poison. We entered the prison, which is merely a cave in the side of the hill, and had our photograph taken while standing in one apartment.

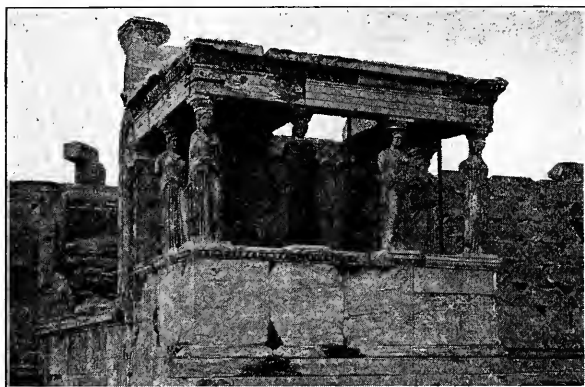
**National
Archeological
Museum**

We next visited the National Archeological Museum, where we found the immense collection of exhibits most interesting. In the Saloon of Mycenaean Antiquities are the objects found by Dr. Schliemann in 1876, and by the Greek Archeological Society in 1877. To these have been

added other objects of the same period, found elsewhere, some dating back as far as the sixteenth century before Christ. I was surprised at the amount of gold which is here exhibited and which is represented as belonging to Agamemnon, king of Mycenae, at least thirty-four centuries ago.

While we were observing these ancient objects, I could not avoid thinking of certain objections which critics have urged against the Bible records concerning the amount of gold and silver employed in the construction of the tabernacle of Moses and the temple of Solomon. But now the shovel of the archeologist unearths such an amount of the precious metal employed in the construction of even dishes and household articles, not to mention ornaments, which is dated back

to the time of Moses, that we have positive proof that a large amount of gold was in existence in those early times. I have already referred to the statue of the Virgin Goddess which was made by Phidias at a later date, and placed in the Parthenon. It has been estimated that the precious



Caryatid Porch on the Acropolis

metal employed in the construction of this one statue amounted to forty-four talents of gold, or about \$750,000.

It is useless to attempt to describe the thousands of sculptural objects exhibited in this museum. It would be very difficult to give an adequate description of these marvelous works of the ancient art; and indeed, if such could be given, the reader could form no accurate idea of the objects themselves. Again I say, such things *must be seen* to be appreciated.

I have read of the superiority of the Grecian work of this character over all the productions of later ages, and have wondered if sentiment did not play an important part in such a decision, mere antiquity lending, as it were, a certain enchantment; but after visiting art institutions in Italy, adorned with the most brilliant works

Superiority of
Grecian
Sculpture

of this kind produced in the Christian centuries, I was unable to resist the conviction that the difference is real, and not imaginary. Here figures are presented with such life-likeness, such trueness to nature, that one could almost expect them to smile at him, and speak.

From the museum we repaired to the Stadion, the scene of the Panathenaean games. This course was laid out by the orator and

The Stadion

statesman Lykourgos about 330 B. C. At a later period the seats and partitions were renewed in white marble by Herodes Atticus, who almost exhausted the Pentelic quarries in carrying out this project. The entire length of the course was 670 feet, and the breadth was 109 feet; and there were accommodations for 50,000 spectators. As Paul was in Athens while on his way to Corinth, where he resided for a long time, it is quite probable that his reference to the race-course, in 1 Cor. 9:24-27, was suggested by the games that were held in this place. The Stadion has been restored in strict conformity with the ancient remains, through the generosity of N. Averof, a monument to whom stands on the right of the entrance.

Next morning, August 30, we had a little time at our disposal, since our ship for Alexandria would not sail until four o'clock in the afternoon; so we returned again to

Mars' Hill, where, having provided ourselves with postcards of that place, we proceeded to write them to many of our friends in America.

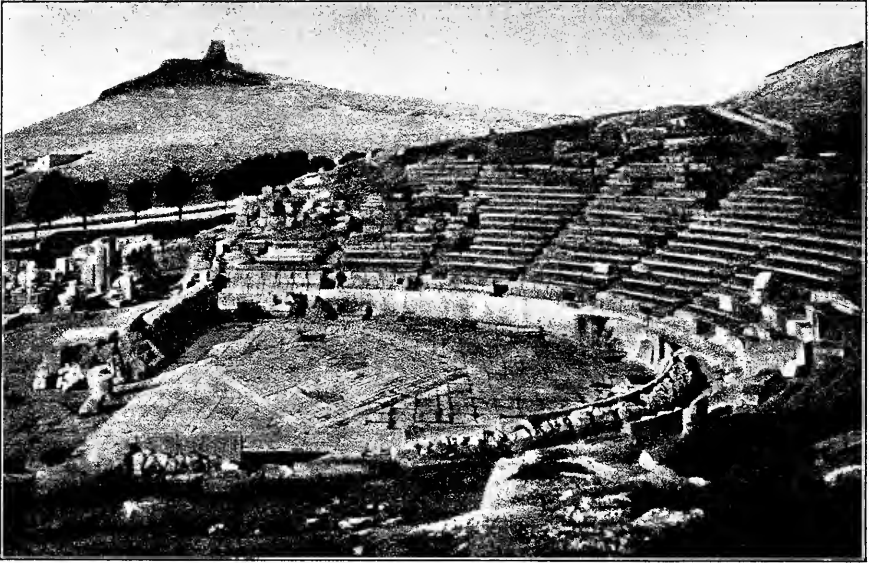
Descending from Mars' Hill, we passed around on the south side of the Acropolis and came to the Odeion of Herodes Atticus, an old theater dating from the Roman period. We did not hesitate here, but passed on to the southeastern slope of the Acropolis and entered the Theater of Dionysius, said to be the oldest theater in the world.



Tower of the Winds

**Theater of
Dionysius**

It was semicircular in form, partly cut out of the rock; it had a radius of 150 feet and furnished accommodations for 17,000 persons. This was the center of the dramatic art in Greece, the place where the master-pieces of Eschylus, Euripides, Sophocles and Aristophanes excited delight



Theater of Dionysius

and admiration. The foremost row of seats consisted of armchairs cut out of Pentelic marble. Gerald seated himself in a large raised seat in the center of this row (probably the one which was reserved for the priest of Dionysius), and we stood by his side and had our pictures taken.

LEAVING "CLASSICAL ANTIQUITY"

The time had now arrived for us to leave the scenes of classical antiquity behind; so we returned to the hotel for our luggage, took a tram-car to Piræus, and there embarked on the Khedivial Line steamship *Osmanieh*, bound for Alexandria, Egypt. As we passed out of the harbor at Piræus into the gulf, we obtained a good view of the natural situation of Athens; and for two hours or more the Acropolis, and the Parthenon on its summit, were visible.

We entered the Aegean Sea. The weather being nice, we had a

very pleasant voyage. Next morning we passed close to the island of Crete, one of the largest islands of the Mediterranean, being 160 miles long, and varying in width from six to thirty-five miles. It was interesting to us chiefly because of its connection with apostolic history. When Paul sailed on his voyage to Italy, his vessel was driven by heavy seas and contrary winds around the southern part of the island, out of the direct course on the north side. With difficulty they rounded the promontory of Salmone on the east side and took shelter in a place called Fair Haven. Here they spent some time. But not finding the harbor a secure place to winter in, and the season being far advanced, they determined, contrary to the advice of Paul, to attempt a passage to Phoenice; and in endeavoring to do this, they were driven far out of their course by an Euroclydon gale and were wrecked on the island of Melita.

The Island of Crete was peopled at a very early period and was extremely prosperous, for Homer alludes to its hundred cities (Il. 2:649). This was the birth-place of the celebrated legislator Minos. The character of its inhabitants, however, was not commendable, if we accept literally the words of Paul in his epistle to Titus, who was located here. Paul quotes with approbation "one of their own poets," who asserts that "the Cretans are always liars, evil beasts, slow bellies" (Tit. 1:12). But the gospel of Jesus Christ is intended for all classes; therefore a Christian church was established here at a very early date, and the apostle Paul, after at least visiting the place, writes to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city" (Tit. 1:5).

People of
Early Crete

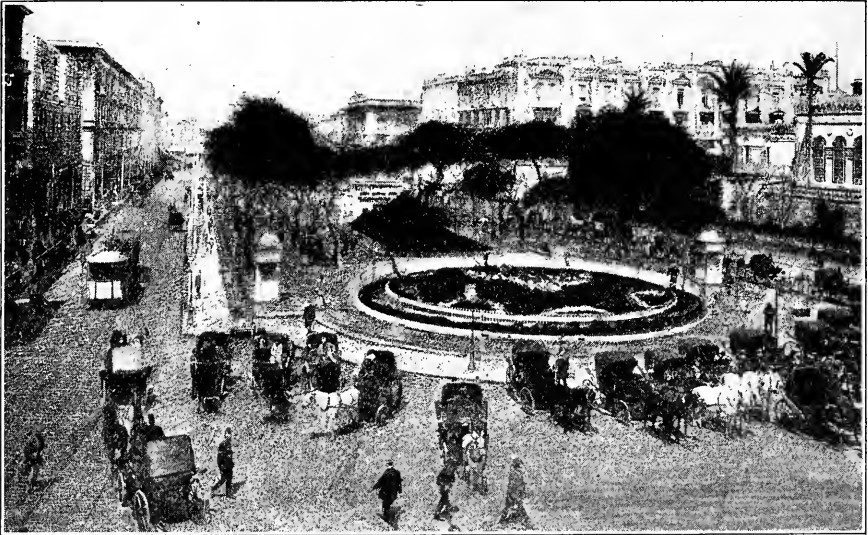
ALEXANDRIA

The following day we arrived in Alexandria, Egypt. Here we were met by a number of brethren and sisters; and the day being Sunday, we had two very interesting services with them. A goodly number gathered together in a little, upper room, and the blessings of the Lord rested upon us all.

Historic
Associations

I suppose that no city on the earth has exerted a greater influence upon Christianity than has Alexandria. The city, founded by and named in honor of Alexander the Great, soon became a great and splendid city, the center of commerce between the East and the West. At one time its

population reached 1,000,000. After the breaking up of Alexander's empire; this city became the center of intellectual and literary activity, the very seat of Greek learning and civilization; hence the three hundred-year period of the reign of the Ptolemies is spoken of as the Alexandrian Age. The founder of this house and dynasty was Ptolemy Soter, one of Alexander's ablest generals; and this ambitious and able man proceeded to beautify the city of Alexandria and to make it the most important place in the world. At the entrance to



Alexandria, Egypt

the harbor he built the Pharos, or famous lighthouse, that it might guide the fleets of the world to his capitol. This structure was reckoned among the Seven Wonders of the ancient world.

But it was not in the realm of material things alone that he sought to enrich the place; he determined also to make it the place where the arts, sciences, literatures, and religions of the world, should meet and mingle. To accomplish this result, he built the famous Museum, which was a sort of a college, and which became the "University of the East." He also established the world-renowned Alexandrian Library, which, at its most flourishing period, is said to have numbered 700,000 volumes—an immense collection in those days before the invention of printing. All of this was expressly provided for the use

Renowned
Museum and
Library

of those who desired to devote themselves to the study of philosophy, literature, and science.

The successor of this monarch, Ptolemy Philadelphius, continued the liberal policy of his father; and, according to Josephus, it

was under his rule and by his order that the celebrated translation of the Hebrew Scriptures into

The Septuagint Version Greek, known as the Septuagint Version, was executed about 285 B. C. According to tradition, the translation was the work of seventy-two men, who completed the task in seventy-two days; hence the name Seventy, usually written with the Latin numerals, LXX, is applied to this version. Modern critics, however, do not believe that the entire work was completed at one time. But it is certain that this translation soon sprang into popular favor and exerted a tremendous influence in preparing the way for the introduction of Christianity. It was in universal circulation among the Jews, who regarded it as inspired. It was quoted continually by the writers of the New Testament, and was later used, instead of the Hebrew, for translation into Latin, and is retained by the Greek Church until this day.

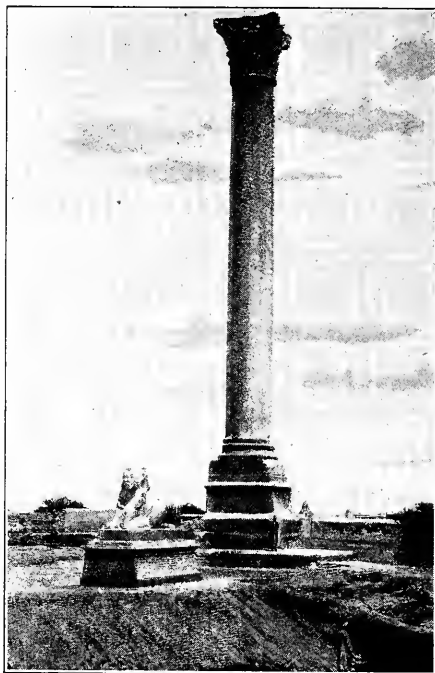
The demand for this translation into Greek probably arose from the Hebrew element, which entered largely into the cosmopolitan character of Alexandria. At the time of the foundation of the city, Alexander gave the Jews equal rights and privileges with the other citizens, and they had their own governor. A little later, however, the political jealousy and religious hatred of the Greeks and Egyptians isolated the Jews to some extent, even walls separating their quarters from the rest of the city; but within this enclosure the Jews prospered financially and intellectually, and there Moses was studied, as well as Greek authors. This contact of the law with philosophy doubtless produced the demand for the Scriptures in Greek.

But the early mission of Alexandria in preparing the way for Christianity appears in the changes which it wrought in the Greek

Preparation for Christianity language itself. Language never remains insensible to its environment, but soon becomes modified in accordance with its surroundings. Alexander's arrival and policy in Egypt placed Greek in the front rank and made it the general language of the people; but when spoken by Romans, Egyptians, and Jews, it could not remain the pure classical Greek, so became greatly modified in the direction of simplicity and peculiar forms of expression. And even words which belonged to the early age of Greek were clothed with new and special significations which admir-

ably fitted the language to become the vehicle for carrying the special message of the gospel. As an illustration, we might take the word "spirit." In the pure Greek this word never signified anything more than mind or breath; but in the Septuagint it appears with the beginnings of that psychological conception that is so firmly and clearly brought out later in the New Testament.

The Museum was the center of philosophical discussion, but the



Pompey's Pillar

age of pure philosophy had gone; and what now passed under that heading was a mixture of philosophy and theology, and led to the coinage of new words suitable for conveying theological thought. Here we find the introduction of the word *Logos* which through the writings of Philo became familiar all around the Mediterranean. So the apostle John took a word whose meaning was entirely familiar, when he wrote about the divine *Logos*, or Word. Of course he presented a different theological *thought*, but the vehicle for carrying it was familiar. Professor Jowett has said concerning the language of Philo: "As we read his works, the truth flashes upon us that the language of the New Testament is

not isolated from the language of the world; the spirit rather than the letter is new, the whole, not the parts, the life more than the form. No study brings one more clearly face to face with the divine in this message from heaven to us than just this."

And so the language was made ready to hand for the service of Christianity. The importance of this fact must not be overlooked. Suppose, for instance, that at that time the world would have had no such ideas as "holy," "God," or "spirit," and therefore no words to convey such ideas, what almost unsurmountable obstacles the first disciples would have faced in endeavoring to present these ideas. But Christ appeared "in the fulness of time"—when everything was ready.

Another essential for the establishment of a universal religion was the universal diffusion of that language by which it could be suitably conveyed. The wide conquests of Alexander contributed to this end. Professor Jebb has said regarding the Greeks, "Of all the beautiful things which they created, their language was the most beautiful." And when this language was wrought into epics, dramas, lyrics, and histories, it could not fail to captivate the people wherever it was introduced. And even when Rome through military prowess succeeded in overpowering the ancient world politically, she could not resist the influence of Grecian civilization, but became in a great measure Hellenized herself; or, as one writer has said, the wonderful genius of Greece enabled her, "captured, to lead captive her captor."

**Greek Language
Widespread**

And finally, I shall again mention the fact that Alexandria produced that version of the Scripture which entered so deeply into the very life of the New Testament church. It was absolutely necessary for the establishment of Christianity that the ancient Scriptures, in which the gospel stands rooted, should be diffused abroad in the language of the common people. The early dispersal of the Jews among the nations secured this result; for we read that "Moses of old time hath *in every city* them that preach him, being read in the synagogues every sabbath day" (Acts 15:21). So wherever the apostles went with the gospel, they found the Scriptures, to which they could appeal, in a language perfectly adapted to the expression of Christian thought. In view of this fact, how natural it was that the apostles in writing the New Testament Scriptures should also direct a large part of them to the Jews especially. James addresses his epistles "to the twelve tribes which are scattered abroad" (James 1:1); Peter addresses his First Epistle to the Jews of the dispersion (1 Pet. 1:1); also his Second Epistle (2 Pet. 3:1), in which he affirms that Paul also wrote an epistle to the Hebrews (2 Pet. 3:15), and that it ranks as Scripture (V. 16). Many modern scholars deny the Pauline authorship of the book of Hebrews, even though it was affirmed by the Alexandrian Fathers and others of the ancient church. But if Paul did not write this epistle in the New Testament, where is the epistle to the Hebrews which Peter affirms that Paul did write?

But the influences of Alexandria, as concerns the gospel, were not limited to furnishing favorable conditions for its delivery; for this influence afterwards had a distinguished place in setting forth the gospel's beauty and worth. It is said that St. Mark first preached the gospel in Egypt and founded a church at Alexandria; and here

Christianity came in contact with the philosophical and speculative thought of that age. Here flourished Clement of Alexandria, Athanasius, and Origen, three of the most profoundly learned and scholarly men that graced the early church. The battle which was here fought to a successful issue centered mainly in the doctrine of the divine *Logos*, and succeeded in establishing in the world's thought the great truth of the incarnation. We shall ever be indebted to the services which such men rendered in this period when the Greek theology predominated. With the rise of the Latin theology, a little later, a decided change for the worse appears.

The great Alexandrian Library, already referred to, suffered some losses by fire and otherwise at different times, but was as often replaced, until the year 641 A. D., when the city fell into the hands of the Saracens. Amrou, the captain of the Caliph's army, was willing to spare this great library; but when he wrote to Omar for instructions concerning it, he received this reply: "If these books agree with the Koran, they are useless; if they disagree, they are pernicious: in either case they ought to be destroyed." And so these priceless treasures of antiquity were distributed among the four thousand baths of the capital and served to feed their fires for six months. It almost makes the heart sick to think of such a wanton destruction of thousands of works that would now open to us more fully the great treasure-house of past ages.

CAIRO

From Alexandria we took train to Cairo. This city is situated near the apex of the delta of the Nile, near the site of the ancient Memphis, one of the earliest capitals of Egypt. Here we were kindly entertained by Bro. G. K. Ouzounian and family. The chief historical interest of this place centers in the Gizeh group of pyramids, situated a few miles to the southwest of the city. With

The Pyramids

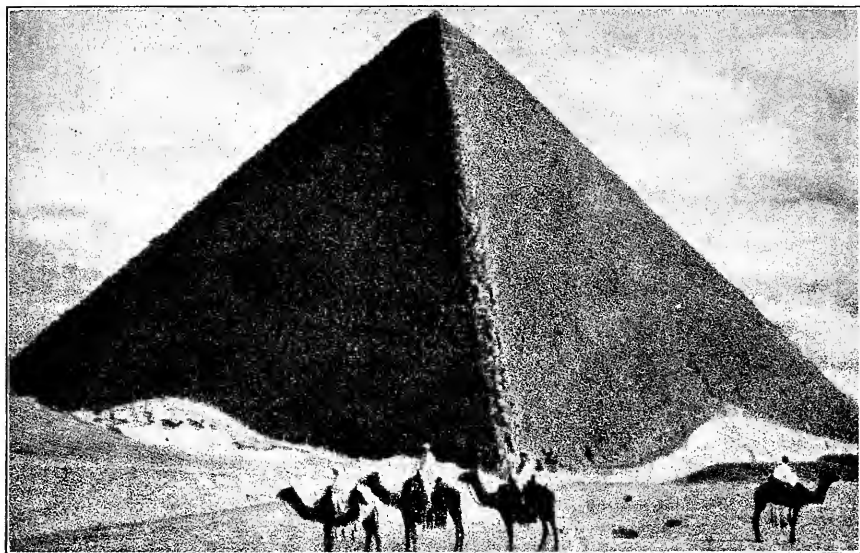
Brother Ouzounian for our guide, we took a tram-car, passed through the city of Gizeh, and went out to those pyramids numbered among the Seven Wonders of the World. There are perhaps fifty pyramids in Egypt, situated on the west side of the Nile, but the Gizeh group is the most important. These colossal structures of masonry, having a rectangular base and four triangular sides, terminating in a point, are built chiefly from the hard limestone of the adjacent hills, but large blocks of granite brought from a distance



G. K. Ouzounian and Family, of Cairo, Egypt

were also used on the outside. The four sides are so placed as to face the four cardinal points.

The Gizeh group consists of nine pyramids, and among them are the three most celebrated of all—the pyramid of Cheops, called the



The Great Pyramid at Gizeh

Great Pyramid, the pyramid of Khafra, and the pyramid of Menkaura. The base of the Great Pyramid, which occupies thirteen acres, forms a square, each side of which originally measured 768 feet, but now owing to the removal of the outer coating, measures only 750 feet. The outer surface now forms a series of steps averaging about three feet each. This pyramid rises to the height of 451 feet, terminating in a square space containing about twelve square yards. Originally the sides were quite smooth and the top sharp, rising to the height of 480 feet. The stones used in its construction are mostly large, and must have required an immense amount of work and mechanical skill to quarry, transport, and adjust in their present position. Herodotus, who visited this place in the fifth century before Christ, affirms that it required 100,000 men, working ten years, to construct the causeway over which to transport the stone from the quarries, and that it required twenty more years for the same number of men to construct the Great Pyramid alone. We are now positive that this pyramid was

The Great Pyramid

constructed by Khufu I, whom the Greeks called Cheops, for his name has been found upon some of the stones, painted on them by his workmen. Therefore this pyramid dates from about 2700 B. C.

Climbing the Great Pyramid Such mountains of stone prove that these Egyptian kings were cruel oppressors of their people. Herodotus says that the Egyptians did not like even to speak the names of the builders of the two largest pyramids. Gerald and I thought we would like to ascend this artificial mountain, and so we climbed to the top. Here in the center of the square space before mentioned was a pole erected, whose top indicated the original height of the pyramid before its top was removed. We both climbed this pole also, and can therefore say that we have really been to the top of the Great Pyramid.

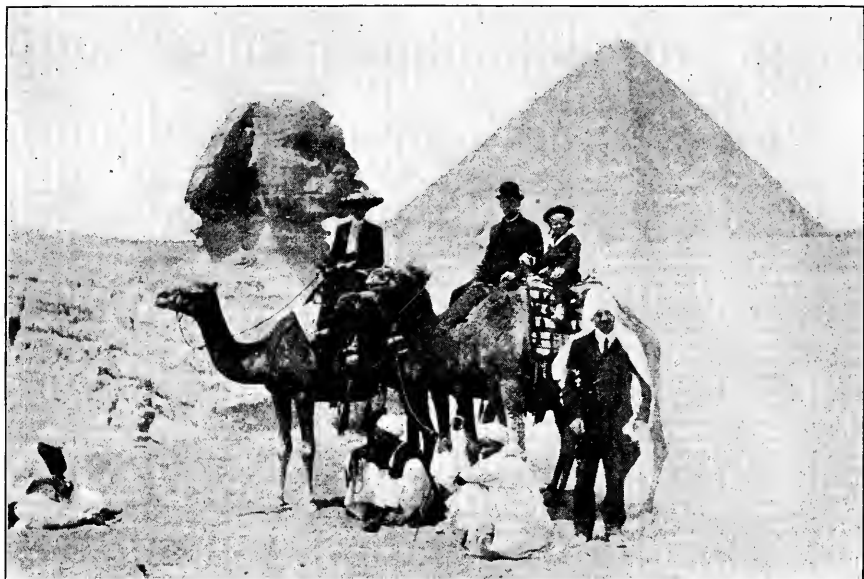


Ascending the Great Pyramid

Descending, we passed around to the southwest side of the pyramid in order to view the Sphinx, a colossal, sculptured figure, as old as the fourth dynasty, the time of the erection of the greatest pyramids; some think that the Sphinx even antedates them, being built by Menes. This immense statue, with the exception of the forelegs, which are built of masonry, is sculptured out of the native rock, and measures about 63 feet in height and 150 feet in length. The figure is in the form of a lion having a human head, and has solemn, awe-inspiring, and majestic features, represent-

ing the god Harmachis. Concerning this Egyptian Sphinx one writer says:

"This huge, mutilated figure has an astonishing effect; it seems like an eternal spectre. The stone phantom seems attentive; one would say that it hears and sees. Its great ear appears to collect the sounds of the past; its eyes, directed to the East, gaze, as it



Our Party at the Sphinx

were, into the future; its aspect has a depth, a truth of expression, irresistibly fascinating to the spectator. In this figure—half statue, half mountain—we see a wonderful majesty, a grand serenity, and even a sort of sweetness of expression."

Sphinxes figured in the mythologies of both Greeks and Romans. The sphinx of the Greeks, however, was in the form of a lion with wings, and with the head and shoulders of a woman. Thus, in the fable, Hera, provoked with the Thebans, sent the sphinx to punish them, and the sphinx proposed a riddle and then proceeded to destroy all who attempted to interpret its meaning and failed. The riddle was the question, "What animal walks on four legs in the morning, on two at noon, and on three in the evening?" This was finally solved by Œdipus, who said that man walked on his hands and feet in childhood, or in the morning,

Sphinxes in Mythology

and at noontime of life walked erect, and in the evening of his life supported himself with a staff. Whereupon the sphinx destroyed herself.

On the plain near by, and within sight of the pyramids, Napoleon fought a fierce battle with the Mameluke cavalry in 1798. Before the conflict he stirred his soldiers to action with one of his short characteristic addresses, saying, "Men, forty centuries are looking down upon you." The French were successful in this "battle of the pyramids," as it is termed.

The second pyramid (Khafra) is 690 feet square at the base and 447 feet high—only a little smaller than the pyramid of Cheops. The

third pyramid (Menkaura) is much smaller, being only 354 feet square at the base and 203 feet high. But it is much better constructed than

the others, or at any rate it is the best preserved; for much of the outer smooth coating of marble remains, giving a clear idea of the original appearance of all of them. These pyramids were doubtless built by the respective kings as tombs and memorials of themselves. They contain inner chambers. During the researches of Colonel Vyse, the stone sarcophagus of the king Menkaura was found in this third pyramid, also the wooden cover of the inside coffin, which was made of cedar. The body of the king had been removed, had been carried up into an upper room in the pyramid and torn apart, probably at some time when the pyramid was broken into by persons in search of treasures. This sarcophagus and wrecked mummy we saw, as I have already stated, in the British Museum.

CAIRO TO BEIRUT

Leaving Cairo by train, we passed through the "land of Goshen," where the children of Israel dwelt while in captivity in Egypt. The many incidents which were connected with their sojourn in this land and which occupy such a prominent place in the familiar records of the Scriptures, were brought vividly to my mind; and instead of merely singing,

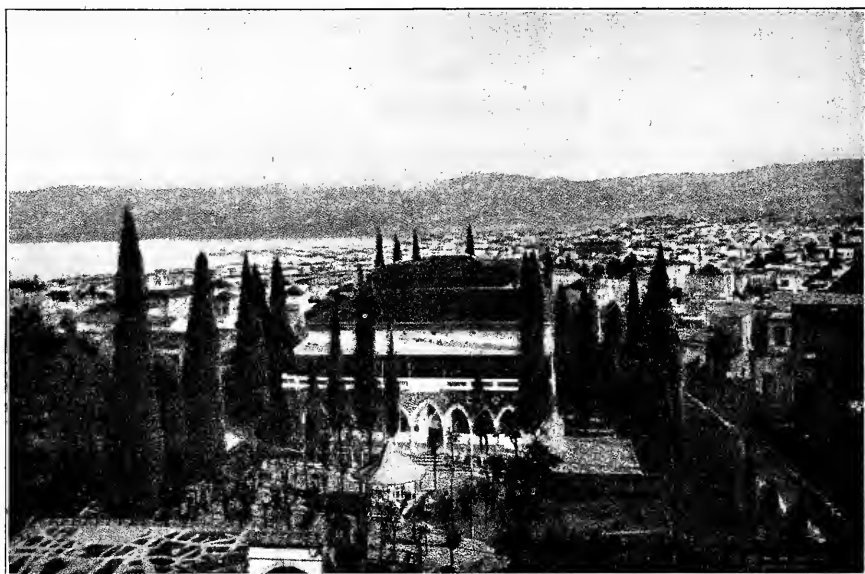
"Backward, turn backward, O Time in your flight,"

we almost felt as if we were really moving amid the scenes of 3,500 years ago. There we could look out and see a cow and a camel yoked together and drawing a crooked stick for a plow, probably the very same way that plowing was done when Abraham visited that country. There we could see little villages composed of low huts, in which the

people, donkeys, sheep, and goats appeared to live very much in common, with no appreciable change from the conditions that prevailed there at the earliest dawn of human history.

One feature of our trip to Syria, which we appreciated very much, was the exact reversal of history, chronologically considered, in the order of our examinations. This fact served to increase our interest from place to place. In America we were in contact with the newest civilization. Then our coming to England and viewing the things already considered, carried us further back into history; but still, the greater part of

**Chronology
Reversed**



Beirut, Syria

these things are modern. But when we crossed the Continent, we began to feel as if we were really treading on ancient soil. In Italy we found ourselves amid scenes that were current at the beginning of Christian history, and that even antedated it. Crossing to Greece, we were brought in touch with the relics of a civilization that was venerable with age when the Roman empire was born. And when we reached Egypt, we found, as it were, the cradle of Greece; for here Herodotus came to study ancient history, while Pythagoras and Plato became pupils of Egyptian priests that they might learn the wisdom of the Egyptians, and Plato was inclined to think that the pictures and statues then in the temples had been made "ten thousand years" before.

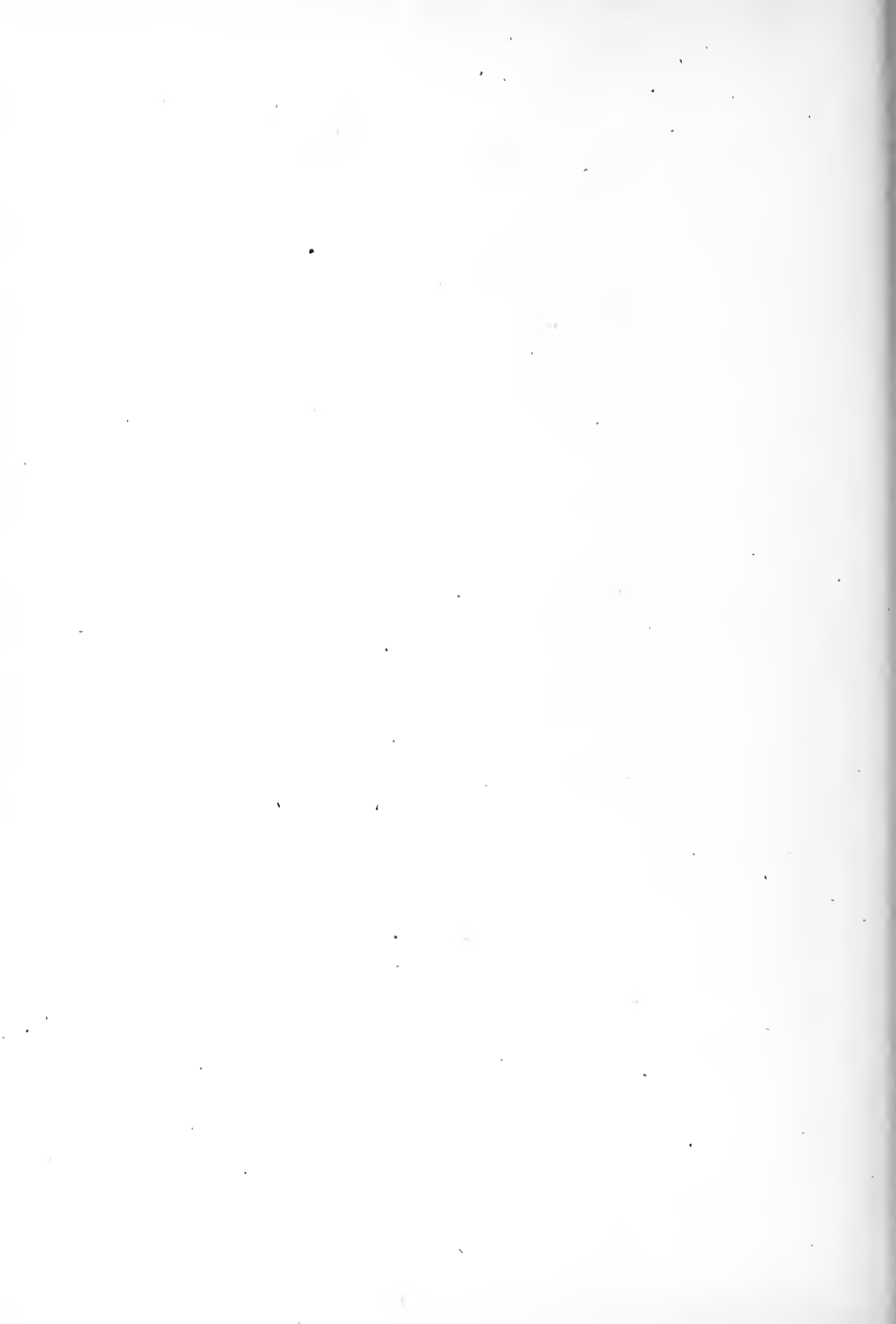
After Egypt had fulfilled her mission, by paving the way for the civilization of other countries, she was suffered to decline. From the time that the Persian king, Artaxerxes III, subjected the country, about 340 B. C., until the present day, no native prince has ever sat upon the throne of the Pharaohs. Long before this Persian conquest, the prophet Ezekiel predicted the utter abasement of Egypt: "Thus saith the Lord God; I will also DESTROY THE IDOLS, and I will cause their images to cease out of Noph; AND THERE SHALL BE NO MORE A PRINCE OF THE LAND OF EGYPT" (Ezek. 30:13).

For a long distance our train ran along the Suez Canal. The construction of this canal was a remarkable feat of engineering skill, and it has proved an immense benefit to the commerce of the Eastern nations. Arriving at Port Said, we embarked on the steamship *Dalmatia*, whose course was direct to Beirut, Syria, our destination. We were very tired; for the six weeks of almost continuous traveling since we left New York, had had its effect. So we were thankful to reach the last stage of our journey. But we found that the berths were all taken and no accommodations of that kind could be provided for us; therefore we were obliged to sleep out on the deck as best we could. The sea was not very rough, but for some reason we were all troubled with sickness, except Gerald. After lying out on the deck all night, without any bedclothes, I concluded that we were at least learning the meaning of one English word—*hardship*. We passed within sight of the city of Sidon, which stands so closely associated with Tyre (a little further down the coast) in the history of ancient Phœnicia. Hiram, king of Tyre, assisted Solomon by furnishing cedar from the mountains of Lebanon for the erection of the splendid temple at Jerusalem.

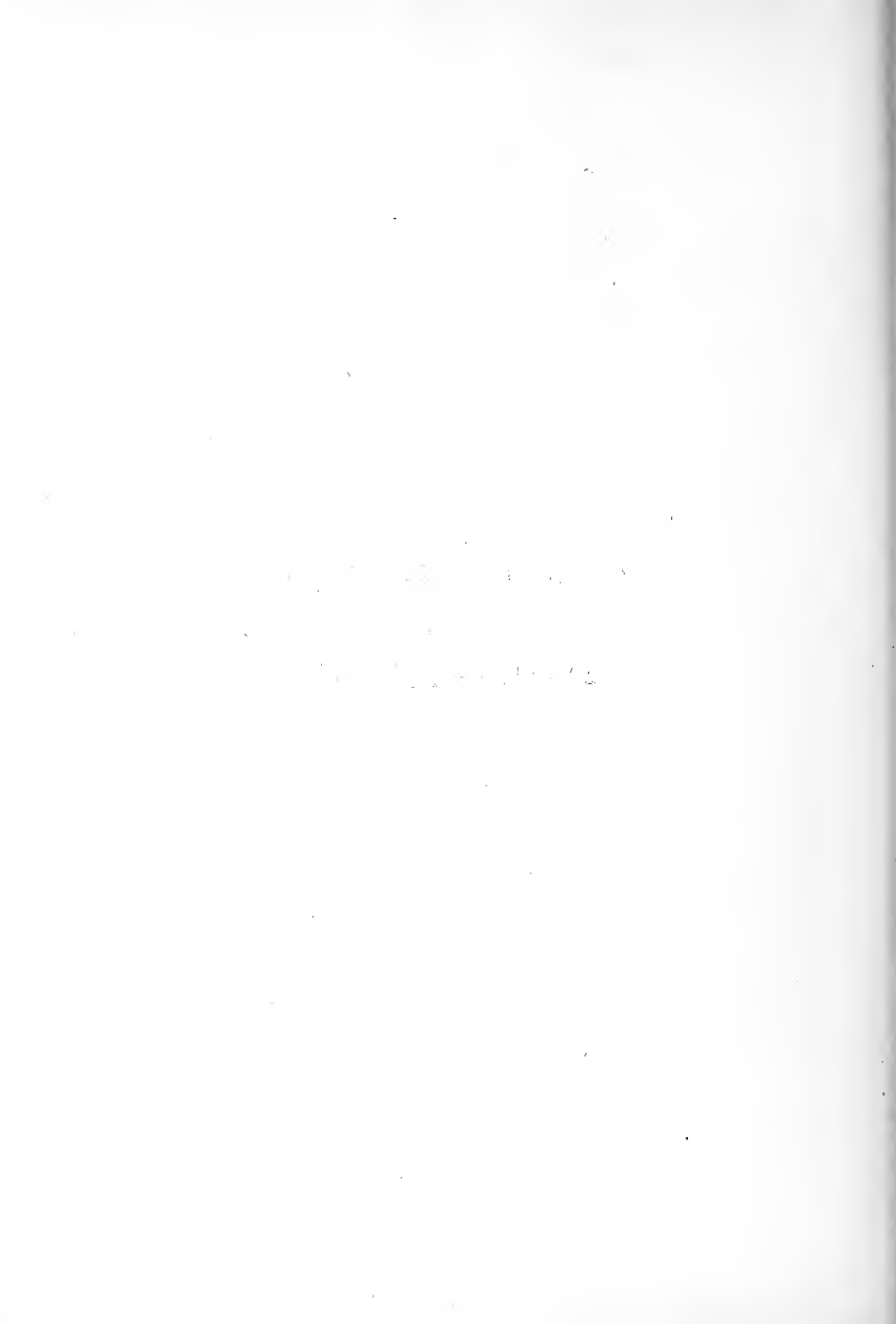
Early in the afternoon of September 4, our ship anchored in the harbor of Beirut; and we were soon in the company of our friends, ready to enter into the service of Christ in that country.

**Egypt in
Prophecy**

**Last Stage of
the Journey**



THROUGH THE
HOLY LAND



THROUGH THE HOLY LAND

After laboring during the winter of 1912-13 in missionary work in the village of Schweifat, Mt. Lebanon, Syria, we felt that it would be pleasing to the Lord for us to make a trip to Egypt to engage in evangelistic work for a few weeks. Our short visit in Egypt while on our way to Syria the year before had created in us a strong desire to return and do what we could to encourage the dear saints there and to increase the work. We also desired to visit Palestine; and since on the return journey to Syria we would be passing that way at the time of year most favorable for visiting the Holy Land, we made this trip a part of our general plan.

BEIRUT TO ALEXANDRIA

At 10 A. M. Monday morning, February 17, 1913, wife and I, with our little boy, Gerald, sailed from the harbor of Beirut on a steamship of the Italian Line, bound for Alexandria direct. For three days prior to this time the worst storm that we had seen on the sea since we had been there, raged on the Mediterranean. Our tickets had been secured in advance; therefore we felt obliged to go, since we could not wait for the next sailing one week later. Shortly after embarking we responded to the call for early lunch and took our places at the table; but soon the boat passed beyond the break-water in the harbor and encountered the open waves of the sea, with the result that we quickly felt disposed to retire at once to our stateroom, leaving such a minor thing as lunch for future consideration.

There is something about seasickness that always seems very amusing—after it is all over. I succeeded in removing my coat and one shoe, and then was obliged to lie down quickly and remain quiet during the rest of the voyage, which did not close until the evening of the next day. Poor little Gerald was very seasick for the first time in his life. He would pray earnestly for the Lord to heal him, and then would suddenly take another spell of sickness. Finally he said discouragingly, "What is the matter with Jesus?" We told him that Jesus was all right, but that he would have to pray more earnestly and believe. Then he would say, "I do believe; I do believe." He soon recovered entirely and was able to play around in the stateroom and in the dining-room during the remainder

of the trip. During the night a murder was committed on board; a child being smothered by its parents. They were Arabs from Algiers. So when the ship arrived at Alexandria, all the passengers were detained on board while some sort of investigation was in progress, after which we were allowed to land.

We spent five weeks with the church in Alexandria, then went to Cairo, where we labored for about three weeks. Our efforts in the work at this time and the results of the same are detailed in the section of this book relating to personal missionary experiences.

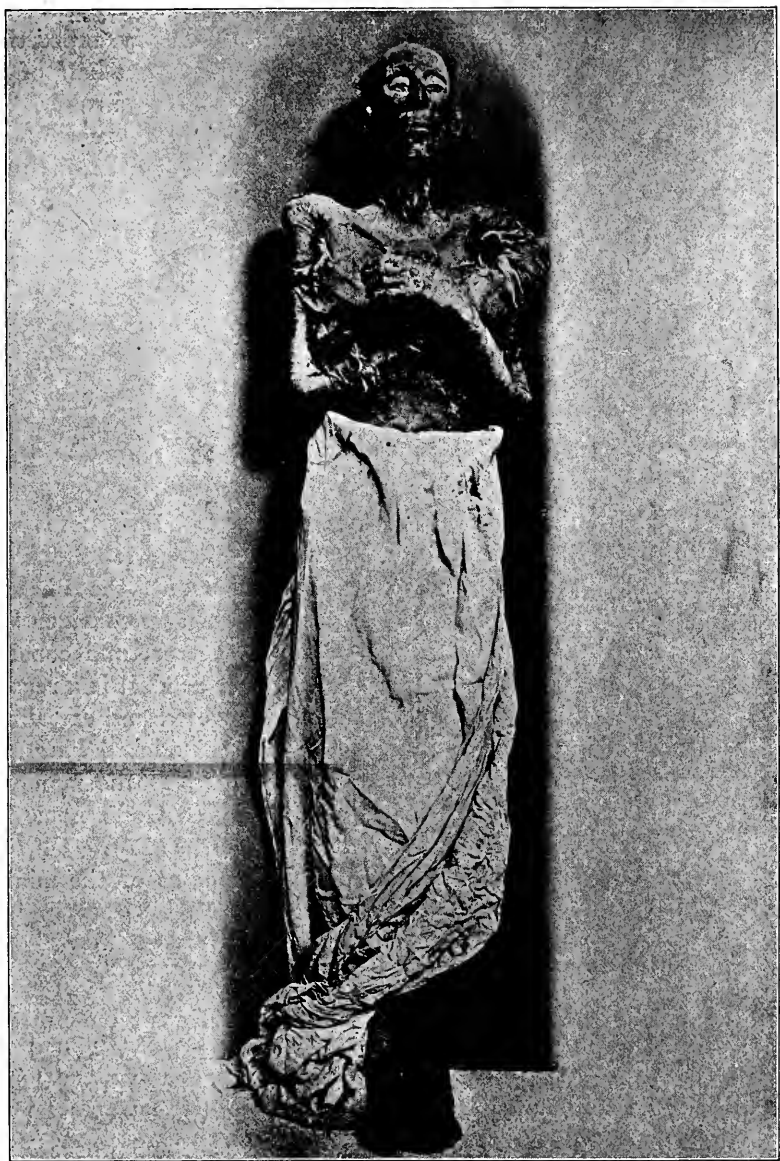
Cairo is a remarkable city, and one of the Mohammedan centers of the world. Its labyrinth of narrow, crooked streets and lanes, its numerous bazaars and markets give a good Oriental impression; still, the European influence is noticeable, especially in some quarters of the city.

While there this time, we spent one day on a trip to the Pyramids and we had a better opportunity than we had the year before for viewing these remarkable structures—the greatest masonry ever put together by man.

We also visited the Boulak Museum, in Cairo, which contains a vast collection of Egyptian antiquities. Our greatest interest, however, was in the mummies of the kings. Not all of the sovereigns of Egypt constructed pyramids for their tombs. In the limestone cliff back of Thebes are numerous magnificent rock-cut sepulchers in which bodies of the kings were formerly placed. These chambers were richly sculptured and painted, and the place has been termed "The Westminster Abbey of Egypt." It appears that some sudden alarm caused the people to take the bodies of the kings from these sepulchers and secrete them; but in 1886 they were discovered in a secret cave near Thebes. They were taken to this museum where they were easily identified by means of the inscriptions upon the cases and wrappings. The collection consists of nearly all of the kings of the Eighteenth, Nineteenth, Twentieth, and Twenty-first Dynasties. Here we looked upon the face of the once mighty Seti I, noted for his great wars with the Hittites on the Euphrates, and for his wonderful achievements as a builder in Egypt. The main part of the world-renowned "Hall of Columns" in the Temple of Karnak was constructed by him. He also constructed for himself the most beautiful and elaborate sepulcher among the tombs of the kings of Thebes.

In the next case adjoining, we looked upon the body of his son, Rameses II, surnamed The Great, the Sesostris of the Greeks. He

**Mummies of
Egypt's
Sovereigns**



Rameses II, the Pharaoh of the Oppression

was the most prominent king of the Nineteenth Dynasty, and is generally accorded first place among all the sovereigns of Egypt. His long reign of sixty-seven years was a period of military expeditions and architectural works. It is estimated that nearly one-half of the extant temples were built during his reign. Scholars affirm that he was the Pharaoh of the oppression, the new king that arose "which knew not Joseph" (Exod. 1:8). This was confirmed by the discovery in 1883, of the treasure-cities of Rameses and Pithom, with store-pits constructed of brick built with mortar. The lower layers of brick were made of straw; and the middle layers contained stubble, instead of straw; while the upper layers are of brick made without straw or stubble. This agrees perfectly with the description of the work done by the Israelites (Exod. 5:6-19). The inscriptions found prove the builder to be Ramases II. On our return from the East we saw in the British Museum in London a section of this work, brought from Egypt. It was the daughter of this king who found and adopted Moses (Exod. 2: 1-10).

I particularly noticed sixteen of these kings, and took notes concerning them, but will refer just to one more—Menephta, the Pharaoh of the Exodus. According to the Bible account, the Pharaoh of the Exodus was drowned in the Red Sea; but when we consider that this overthrow took place in a shallow arm of the sea, and consider also the particular care the Egyptians had for their dead, it is a reasonable hypothesis that his body was afterwards recovered and embalmed. Here we stood looking upon the stern face of that wicked king who resisted Moses and Aaron 3,400 years ago. This was the man who hardened his heart against God, as a result of which God's name has been "declared throughout all the earth" (Rom. 9:17). Oh, the vanity of human greatness! testify these dried remains of the mighty of past ages.

FROM EGYPT TO PALESTINE

On the morning of April 13 we started from Egypt on our trip through the Holy Land. We were accompanied by Mikail Pam-bukdjian, of Constantinople, and G. K. Ouzounian, of Cairo. Arriving at Port Said, we embarked on a steamship of the Khedivial Line, bound for Jaffa; and soon were on our way to the land where Bible interest centers—the country which we have longed to see from the time in earliest childhood when we eagerly listened to Bible lore. Early in the morning our ship anchored in the harbor, and we were soon conveyed to the shore in a small boat. Here we were joined by

Sister Bessie Hittle, who came direct from Beirut to accompany us through Palestine.

Jaffa is the Joppa of the Bible and was anciently a Phœnician colony. It is beautifully situated on a rocky eminence overlooking the sea. The port is very dangerous on account of exposure to the open sea; and therefore in very rough weather ships do not attempt to harbor there. This was the only port possessed by the Israelites until the time of Herod, who formed



Jaffa from the Sea

the harbor at Cesarea. One thousand years before Christ, King Solomon requested Hiram, king of Tyre, to send cedar from Lebanon to this place to be transported to Jerusalem and used in the construction of the temple. Hiram's reply is given in these words: "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem" (2 Chron. 2:16). So also similar arrangements were made for the construction of the second temple, by Zerubbabel (Ezra 3:7). Here also Jonah embarked on his ill-fated voyage when he sought to "flee unto Tarshish from the presence of the Lord" (Jonah 1:3).

The place also has an interesting connection with Christian history, for a church was established here at a very early date. Here

Peter raised Tabitha (Dorcas) to life (Acts 9:36-42) after which "he tarried many days in Joppa with one Simon a tanner." After

Dorcas walking through the narrow, crooked, and dirty streets of this town, we started eastward along the Jerusalem road to visit the Russian Settlement, about one mile distant, where the site of the house of Tabitha and her rock tomb are shown. A church is built on the spot. This we entered, and spent some time viewing the many paintings exhibited, which consist principally of different events of Peter's life. A large painting over the door shows Peter in the act of raising Dorcas to life. We climbed a circular

stairway leading to the top of the church tower and from this point obtained an admirable view of Joppa and the sea on the west and the plain of Sharon on the east. It is said that in clear weather the view northward extends to Mount Carmel. Descending, we



Grave of Tabitha

passed out through the beautiful gardens in this Settlement and came to the reputed rock tomb of Tabitha, into which we descended.

Returning to the city, we passed to the southwest part of the town, where we were shown the house of Simon the tanner, by the seaside (Acts 10:6). Here, we were told, Peter had his famous vision on the housetop, by which he was led to

House of Simon the Tanner

go to the household of Cornelius and thus open up the gospel to the Gentile world. Passing through the old house to the rear, we climbed the stone steps leading up to the housetop where the apostle engaged in prayer, while they "made ready" his meal below. At this point the view was very beautiful. The house itself is old; but that it really dates from the time of Peter is more than doubtful to me, since we know that the town has been destroyed at different times in war, and it is not likely that this particular house escaped the general ruin. Thus, during the Jewish war the town was destroyed, but was quickly rebuilt, after which it was again destroyed by Vespasian as being the haunt of pirates. It was also captured and de-



House of Simon the Tanner

stroyed two or three times during the period of the crusades. But, after all, there was considerable satisfaction in being in the very place where the apostle Peter tarried many days, and where God miraculously opened up the door of faith to the Gentiles.

Of late years Jaffa has been a growing and prosperous town, celebrated for its gardens and extensive orchards of delicious fruit. Its annual exports of fruit, especially of oranges, is very large. The western traveler who, unacquainted with life and conditions in the East, lands at this gateway to Palestine, is certain to be deeply impressed with the Oriental character of the place. To force his way through the narrow, crooked streets, thronged with busy citizens, foreign pilgrims, wild Arabs, camels, mules, horses, donkeys, and dogs, is indeed a novel experience; while to stop on some corner and observe the noisy, quarrelsome, ragged, and filthy rabble, many of whom are blind and some leprous, causes the mind to wander back to life and sanitary conditions in the West. As one writer has said: "I was reminded of Dorcas, and the widows around Peter exhibiting the *coats* and garments which that benevolent lady had made, and I devoutly hoped she might be raised again, at least in spirit, for there is need of a dozen Dorcas societies in Jaffa at the present time."

At two o'clock in the afternoon we took the train for Jerusalem. As we rode along through the extensive orange-gardens forming the environs of Jaffa, and into the luxuriant plain of Sharon, the mingled spicery of orange-, lemon-, apple-, apricot-, quince-, and plum-trees in blossom floated in upon the air. This natural beauty, extolled even by ancient prophets, who wrote of the "excellency of Carmel and Sharon" (Isa. 35:2), presented a pleasing contrast with the dreary wastes of sand forming the everlasting environment of the narrow country of Egypt. Toward the east the mountains of Judea were visible. Our interest was aroused to its highest point, for every spot upon which our eyes rested seemed to possess a special sacredness on account of its historic associations. A Mohammedan sheikh, a resident of Jerusalem, occupied a seat in the train with us, and, being of a liberal turn of mind, seemed to appreciate the character of our work, which Brother Ouzounian explained to him; and he also rendered much assistance to us by pointing out the many places of interest along the route to Jerusalem.

At the distance of twelve and one-half miles from Jaffa we came to Lydda, a town which is first mentioned after the captivity, and which has passed through many vicissitudes during the past centuries.

Oriental Characteristics

The Plain of Sharon

Its connection with the apostle Peter, in the gospel history, was the point of importance to us, for it was here that Æneas Lydda was healed, after which a great revival of religion took place. The Bible account is as follows:

“And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed for eight years, and was sick of palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he rose immediately. And all that dwelt at Lydda and Sharon saw him, and turned to the Lord” (Acts 9: 32-35).

According to Moslem tradition, Mohammed declared that at the last day Christ would slay Antichrist at the gate of Lydda.

Shortly after leaving Lydda, we came to the station Er Ramleh. The town is surrounded with beautiful orchards and with sycamores and plum-trees. The land is fertile and yields rich crops, but the town itself is unimportant. There is a tradition that this was the home of Joseph of Arimathea, the rich man who buried Jesus (Matt. 27: 57). This story is probably a fabrication. A little farther along, on the right of the railway, we could see some remains of Ekron, one of the five chief cities of the Philistines (Josh. 13: 3); and on a hill to the left, the ruins of Gezer, a city of the Canaanites which was captured by Pharaoh and given to his daughter, the wife of King Solomon, as her dowry (1 Kings 9: 16). Here the crusaders under Baldwin IV defeated Saladin in 1177.

Recent excavations by the Palestine Exploration Fund have brought to light much of the ancient history of this town which consisted of five main epochs. “The lowest stratum contains cave-dwellings, with flint implements [probably 3,000-2,000 B. C.]. The numerous Egyptian seals, rings, and other ornaments in the Canaanitish stratum above this [about 2,000-1,000 B. C.] shows how great was the influence of Egyptian culture at that remote period. Higher up, the periods of the Jewish city, before and after the exile, were clearly distinguishable. Some of the caves used as graves contained numerous weapons of bronze. On the saddle between the two heights lay the ancient sanctuary, with ‘mazzeboth’ or standing stones, and under its pavement were large clay vessels containing the bodies of children, doubtless used in sacrifices.”

At the distance of about twenty-five miles from Jaffa our train entered the “valley of Sorek,” where lived the woman whom Samson

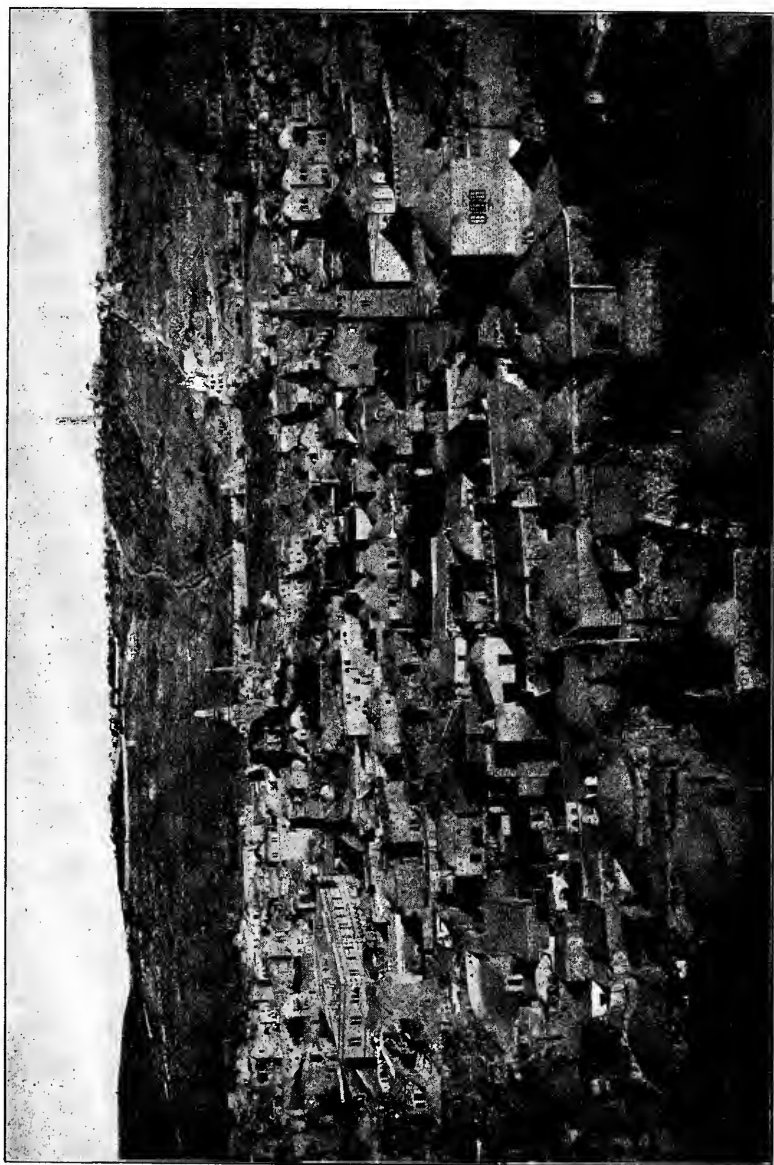
loved, and who was the means of his overthrow (Judg. 16:4). A little farther along the mountains began, and shortly after entering them we saw, high up in the rocks, the mouth of a grotto known as Samson's cavern. The story of Samson (Judges 13-16) is localized in this district.

Bittir, in the mountains of Judea, was formerly a strongly fortified place which played an important part in the last great insurrection the Jews made against the Romans. In the early part of the second century a Jew named Barcochba announced that he was the Messiah, and the Jews in great numbers flocked to his standard and espoused his cause. They took possession of Jerusalem and about fifty other fortified places. The Emperor Hadrian sent to Britain for Julius Severus, one of his ablest generals, who succeeded in regaining Jerusalem and other places. Barcochba retired to this mountain fastness; and it was three and one-half years before the Romans succeeded in capturing it (A. D. 135); when a terrible massacre of the inhabitants took place.

About six o'clock in the evening our line traversed the valley of Rephaim, where David defeated the Philistines (2 Sam. 5:18), and soon in the distance appeared the one great object of our desire—
JERUSALEM.

JERUSALEM

From very early ages Jerusalem has been the theme of song and story. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psa. 48:2). It existed in the time of Abraham, when "Melchisedek king of Salem" went forth to meet the patriarch on his triumphant return from the battle of the kings (Gen. 14:18). That the city anciently called Salem was none other than the Jerusalem of later ages is shown by the words of the Psalmist, "In Salem also is his tabernacle, and his dwelling-place in Zion" (Psa. 76:2). After the time of Abraham it fell to the Jebusites, who called it Jebus, then the two words were united in one—Jerusalem—and is first referred to by this name in Josh. 10:1. After the death of Joshua the children of Judah fought against the Canaanites and captured and burned Jerusalem (Judges 1:8); still we learn that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem" (verse 21). At a later time David led his forces from Hebron and captured the stronghold of Zion, where he established his capital, and which after him was called the city of David (2 Sam. 5:7, 9).



Panorama of Jerusalem

The natural situation of Jerusalem is peculiar, as it lies near the summit of a broad mountain ridge 2,500 feet above the level of the sea. "In several respects," says Stanley, "its situation is singular among the cities of Palestine. Its elevation is remarkable; occasioned not from its being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest

**Natural
Situation**



Jerusalem Jews

tablelands of the country. Hebron indeed is higher by some hundred feet, and from the south accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side the ascent is perpetual; and to the traveler approaching the city from the east or west, it must always have presented the appearance beyond any other capital of the then-known world—we may say beyond any important city that has

ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness."

The mountain tract on which Jerusalem stands extends through Palestine from the Plain of Esdraelon on the north to a point opposite the southern end of the Dead Sea. It is about twenty or twenty-five miles wide, everywhere rocky, uneven, and mountainous, cut up by deep valleys running east and west. The surface of the promontory on which the city stands slopes toward the east, terminating

abruptly on the brink of the deep Valley of Jehoshaphat. The city stands within the fork of two ravines, the Valley of Jehoshaphat on the east, and the Valley of Hinnom on the south and west. A slight depression known as the Tyropæon Valley traverses the city from north to south. This was formerly a deep valley, at least sixty feet below the present level, running from the vicinity of the present Damascus Gate on the North to the Well Gate on the south, separating the narrow, abrupt east hill from the west hill.

On the west side of this valley was Mount Zion, on which stronghold David kept the national shrine—the ark; while on the east side is Mount Moriah, where the palace and temple of Solomon afterwards stood. When Solomon built the temple on the east hill and transferred the royal residence thither, the name of Zion was also transferred to that place, as we see by such references as Micah 4:2, and Isa. 8:18. Later Zion became a romantic name for the whole city. The early writers, however, made a clear distinction between Mount Zion and Jerusalem (see Isa 10:12). The breadth of the whole site of the city from the Valley of Hinnom near the Jaffa Gate on the west to the brink of the Valley of Jehoshaphat on the east, is about one-half mile. Viewed from the standpoint of ancient warfare it was naturally a stronghold, as is shown by the fact that the nation of Israel was unable to dislodge the Jebusites from its possession until the time of David.

I suppose that no city on the earth has suffered as much from war and sieges as has the city of Jerusalem. Time and again it has been razed to the ground, and as often rebuilt. I have no complete record of its vicissitudes, but know that it has been captured in war at least twenty-five times since its conquest by King David; while at other times it has been surrendered to conquering armies without the usual struggle and consequent destruction.

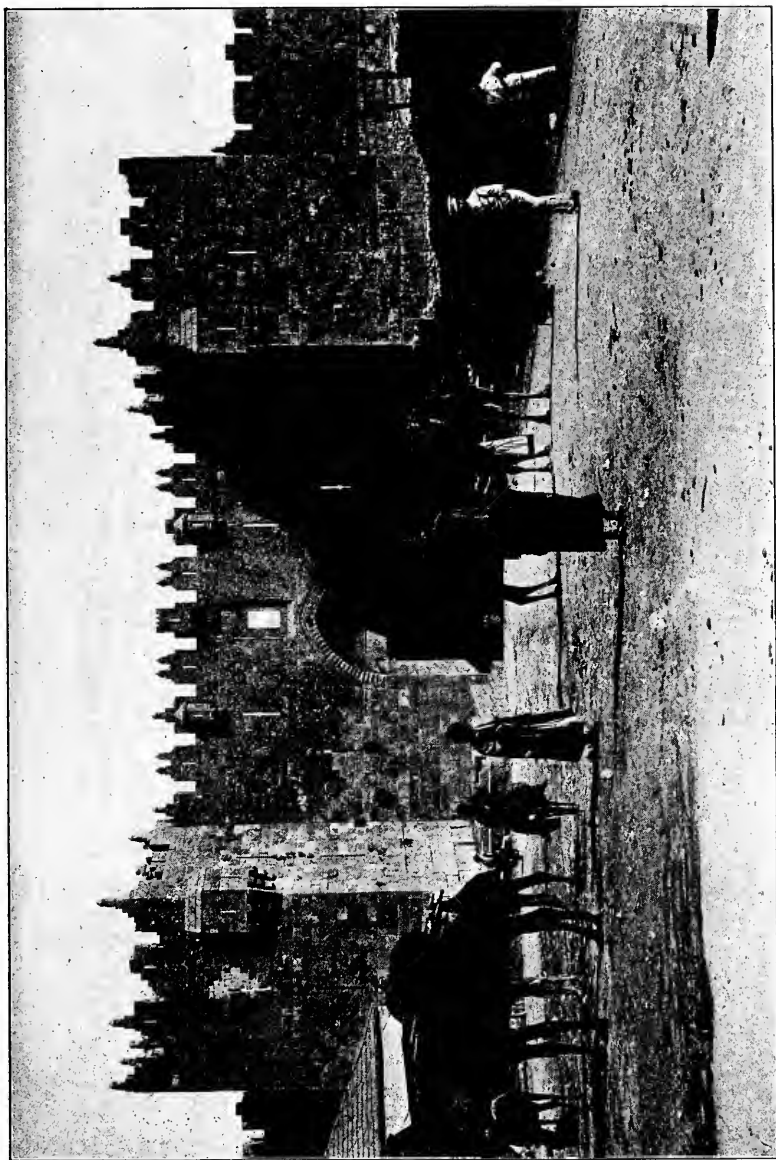
The city reached the height of its splendor and glory under Solomon, who crowned his achievements by the construction of the magnificent temple on Mount Moriah. But after the division of the kingdom under Rehoboam, it began to decline. In 586 B. C., Nebuchadnezzar, after a long siege, destroyed the city and carried the remaining inhabitants in captivity to Babylon. After the return the temple was rebuilt; also the walls were restored in the time of Ezra and Nehemiah, 455 B. C. Again it was sacked, and its walls leveled with the ground, by Antio-

chus of Syria, in 168 B. C. Afterwards it became tributary to Rome and under Herod regained much of its former magnificence; for he greatly adorned the place and built a beautiful temple, which was standing in the time of the Savior. In A. D. 66 the city was taken by a party of Jews who had revolted against Rome, and the insurrection becoming general throughout Palestine, Vespasian led his forces into the country and first quelled the disturbance in Galilee, and then proceeded toward Jerusalem. Affairs at Rome required his presence, and Titus, his son, was entrusted with the military operations. Jerusalem then endured the most terrible siege in its history, but was finally taken (A. D. 70), the temple burned, and the city completely destroyed.

For fifty years it lay in utter ruin and then was partly rebuilt by Adrian. This monarch placed a marble statue of a hog over the gate facing Bethlehem, and erected a temple to Jupiter. The Jews were incited to revolt, and under the leadership of Barcochba, the pretended Messiah already referred to, regained possession of the city. But this revolt was crushed by the tremendous power of the Romans, and from this time (135 A. D.) dates the final dispersion of the Jews. The Romans then rebuilt the city as a Roman colony, the Jews being forbidden on pain of death to even enter it. A temple to Jupiter was erected on Mount Moriah where the temple of Jehovah formerly stood; and even the name of Jerusalem was suppressed, the name *Ælia Capitolina* being substituted.

In the time of Constantine, however, the city became decidedly Christian; churches were built, and efforts were made to identify certain places regarded as sacred by believers in Christ. Constantine modified the edict against the Jews, allowing them to return to Jerusalem once each year to wail over the desolation of "the holy and beautiful house" in which their fathers worshiped. In 614 A. D. the Persians took the city by storm; and shortly after this damage was repaired, it fell into the hands of the Mohammedans, 636 A. D. In 1099 the crusaders stormed the city and took it, and made it the capital of a Christian monarchy, which was, in turn, subverted by Saladin in 1187. In 1517 it fell into the hands of the Turks, and has remained a part of the Ottoman empire until the present day.

The traveler who reaches Jerusalem with his mind filled with the glories of its past history is apt to experience a feeling of disappointment. The changes of time, multiplied by the terrible changes of war, have well-nigh obliterated the glories of its past—only a



Damascus Gate, Jerusalem

few traces of the ancient city of David and Solomon remaining. Still there is a great degree of satisfaction in the thought that one is standing upon ground, every foot of which is sacred with historic associations. The general appearance of the country remains the same. The valleys of Hinnom and Jehoshaphat are still the natural boundaries on the west, south, and east, enclosing the sacred Mount Moriah and Mount Zion; while yonder toward the east rises the Mount of Olives, a special guardian, as it were, of the whole scene.

One writer has said that "the capitals of antiquity were all marked by different civilizations. The dream of Rome was conquest; of Athens, beauty; of Babylon, pride; of Thebes, eternity. The chief glory of Jerusalem was not martial valor, or artistic merit, or ostentatious pageantry, or monumental prejudices, but RELIGION! This, its dominant spirit, has invested it with sacred interest and holy memories, and no one who visits it in this spirit will ever be disappointed."

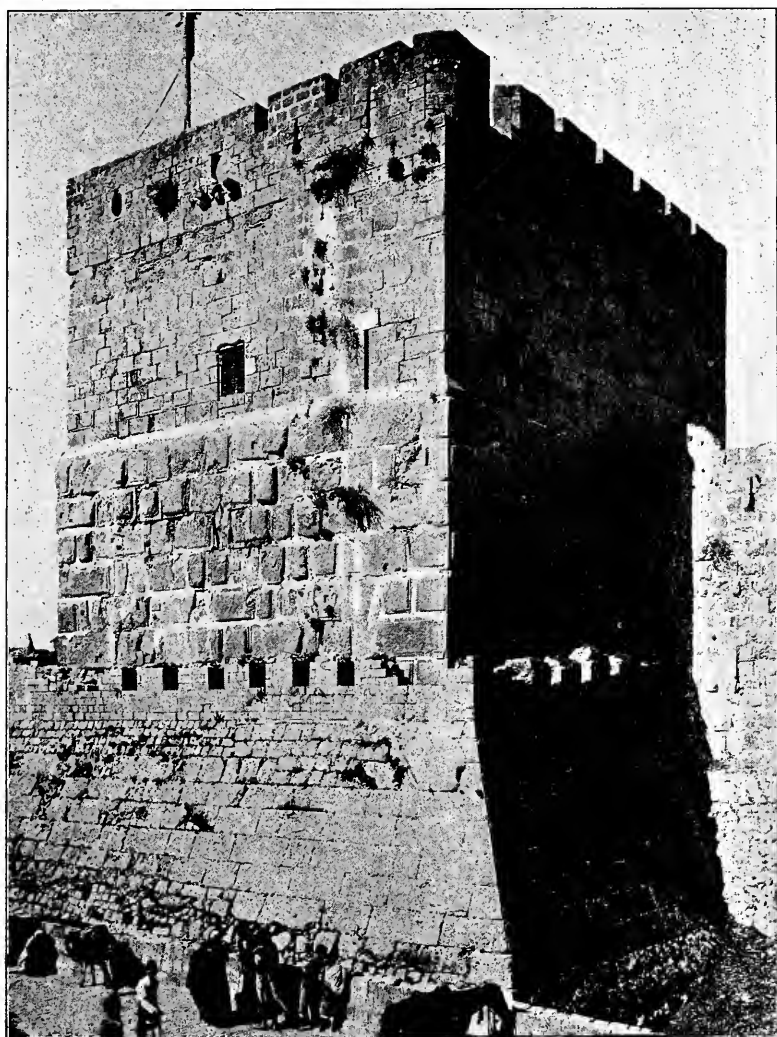
MODERN JERUSALEM

The modern town proper is enclosed by a wall thirty-eight and one-half feet high, forming an irregular quadrangle about two and one-half miles in circumference. It has eight gates, one of which has been walled up for centuries. The two chief streets, beginning at the Jaffa Gate on the west, and the Damascus Gate on the north, intersect in the center and divide the town into four parts; the northwest quarter being occupied by the Greeks and Franks; the southwest by the Armenians; the northeast by the Mohammedans; and the southeast by the Jews. The houses are built of stone arranged around an open court in the center, and generally present no windows to the street; therefore the streets themselves—narrow, crooked, ill-paved, and excessively dirty—are merely long lanes with dead walls on each side. Some of them are vaulted over.

This is a city where solemnity reigns. As one writer has well said: "There is no warm nor bright color here; all is grim and gray except the blue tiles in the Mosque of Omar. The shadow of the crucifixion rests on the place forever; a strange stillness reigns, and laughter would seem like laughter beside an open grave. Women, veiled in white, glide through the dark, crooked alleys like tenants of a city of specters, and even the children, subdued by the overwhelming gloom, are silent beyond the wont of Orientals. Ruins, ruins at every hand! Well has the prophecy been fulfilled: 'Jerusalem shall become heaps.'"

Where
Solemnity
Reigns

The very stones of the streets are dismal, worn away with burdens borne since they rang with the tramp of legions and clattered with the brassy armor of the masters of the earth. Outside the walls—



The Tower of David

saddest sight where all is sadness—are ancient Jews come merely to die in the land of their love. A few, in whom there is much guile, offer for sale talismans, gems of magic, rings of occult power. The greater number sit in the sun, motionless as statues, without the dig-

nity that should accompany age, in poverty past telling, dreaming away the day and night—apparently without hope, except to have a little holy dust laid on their eyelids when they shall have closed them to sleep with patriarchs and seers in the Valley of Jehoshaphat.” The present population of the city is estimated at 70,000, as follows: 10,000 Moslems, 45,000 Jews, and 15,000 Christians. The number of Jews has greatly increased during the past few years, notwithstanding the fact that they are forbidden to migrate or to possess landed property.

Shortly after our arrival, we secured the services of a dragoman, and he kindly assisted us in finding comfortable quarters in the Hotel DuFrance, in the new European section outside of the city walls. Next morning, April 15, we started out to view the chief places of interest. We entered the city by the Jaffa Gate, on the west. This entrance is constructed (like all of the old gates of the city) so as to form an angle in passing between its towers; in other words, one must make a quarter turn in order to enter. In the huge gate itself there is a small door which was probably used in cases of emergency after the large gate had been closed. This was pointed out to us as the “needle’s eye,” through which even a camel could with difficulty pass, after being relieved of its load. A portion of the wall to the south of the gate was removed in 1898 to form a passage for the German emperor, and through this opening much of the traffic now passes. To the southeast of the gate stands the Citadel, or so-called “Tower of David,” a building consisting of an irregular group of towers designed for defense. It stands upon a massive substructure which, rising from the moat at the bottom, slopes inward at an angle of about forty-five degrees. The northeast tower, the lower part of which consists of large drafted blocks, is said to correspond with the Phasael tower of Herod’s palace, and is a good example of the ancient wall towers.

We passed eastward along David Street, one of the two chief streets of the city, extending from the Jaffa Gate to the wall of the Temple Area on the east. This street has been termed **David Street** the “Broadway of Jerusalem,” but as we crowded our way through the animated mass of pilgrims, travelers, camels, donkeys, and dogs, we concluded that it would be much more appropriate to call it a narrow way. The street is lined with bazaars in which articles of all kinds are offered for sale. Soon we turned to the left and entered the “Street of the Christians,” another narrow lane in some places resembling a tunnel, being vaulted over. Soon

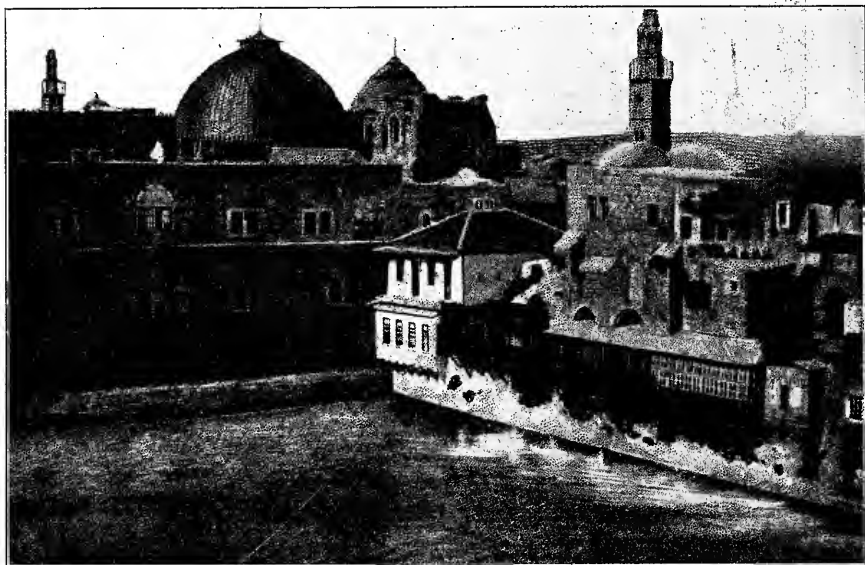
our dragoman entered a shop on the left, and we followed. From a **Hezekiah's Pool** window in the rear we looked out on the Patriarch's Pool, the construction of which is ascribed to King Hezekiah. This pool is 240 feet long and 144 feet wide. A few days



David Street, Jerusalem

previous to this some of our company had a conversation regarding the argument advanced by some that the three thousand converts on

the day of Pentecost could not have been baptized by immersion; since it was too far to take them to the Jordan for that purpose. So while we stood looking at this pool, Brother Ouzounian remarked that the entire number of converts could easily have been baptized in this one place; not to mention the numerous other pools that were located in and around the city.



Pool of Hezekiah

Continuing our way along the Street of the Christians, we came to a covered passage diverging to the right, which we entered, and,

descending a few steps, came out on an open space in front of the Church of the Holy Sepulcher. This old church, with its large dome surmounted by a gilded cross, occupies the site which has for centuries been held sacred as the Golgotha of the New Testament. Eusebius records that during the reign of Constantine the tomb of the Savior was discovered; and it is a fact of history that the mother of the emperor, Helena, made a pilgrimage to Jerusalem and superintended some excavation work in which, it was claimed, she recovered the true cross of Christ. A Church of the Holy Sepulcher was consecrated here in 336, but it was afterwards destroyed. The Christians have managed to keep a church in this place nearly all the time, notwithstanding the many destruc-

tions that have occurred. The present building is about one hundred years old. Some parts of it, however, are quite ancient.

We approached the south entrance through the court, which was pretty well occupied by traders and beggars. In front of the door we were shown the gravestone of Philip d'Aubigny, an English crusader. Entering, we first came to the vestibule in which the Moslem custodians sit; and then passing straight ahead, we came to the Stone

Stone of Unction

of Unction, on which the body of Jesus is said to have lain when it was anointed by Nicodemus (John 19: 39, 40). It is a reddish-yellow, marble slab, seven feet long and two feet wide, surrounded by numerous lamps. We are informed that the stone has often been changed, still the people regard it with the highest veneration. While we stood looking at it a number of people knelt by it in a very devoted, reverential manner and kissed it. It reminded us of what we had seen in St. Peter's, in Rome, when the people of all classes pressed forward eagerly to kiss the great toe of St. Peter's statue. A few yards distant a second stone marks the spot where the women stood while witnessing the anointing.

We next entered the rotunda of the sepulcher and approached the Chapel of the Holy Sepulcher, which is in the center of the rotunda, beneath the dome. This chapel is a building twenty-six feet long and seventeen and one-half wide. At the east end there is a sort of antechamber, and from this we entered the so-called Angel's Chapel, eleven feet long and ten feet wide, which contains fifteen lamps; five belonging to the Greeks, five to the Latins, four to the Armenians, and one to the Copts. In the center is a stone, set in marble, which is said to be the one that covered the mouth of the tomb and was rolled away by the angel. Here we were shown the holes in the walls through which the priests pass the holy fire on Easter eve.

I will quote a description of this so-called phenomenon as given by another writer: "One of their most curious ceremonies is the so-called miracle of the holy fire, which strangers may witness from the galleries of the church. The wild and uneasy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter eve a procession of the superior clergy moves around the sepulcher, all lamps having been carefully extinguished in view of the crowd. Some of the priests enter the Chapel of the Sepulcher, while others pray and the people are in the utmost suspense. At length, the fire which has come down

Holy Fire

from heaven is pushed through a window of the sepulcher, and there now follows an indescribable tumult, every one endeavoring to be the first to get his tapir lighted. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiar quality of not burning human beings, and many of the faithful allow the flame to play upon their naked chests and other parts of their bodies. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernard as early as the ninth century."



Church of the Holy Sepulchre

We next passed through a low door and entered the Chapel of the Holy Sepulcher proper, six and one-half feet long and six feet wide. Forty-three lamps, belonging to the four above-mentioned sects, hang from the ceiling. The tombstone is covered with marble slabs and is now used as an altar. Mass is said here daily.

Retracing our steps to the rotunda, we passed around to the west end of the Chapel of the Holy Sepulcher and entered the small Chapel of the Syrians, from which we were shown some shaft tombs traditionally represented as the tombs of Joseph of Arimathæa and Nicodemus. At the northeast side of the ambulatory we entered a small ante-

chamber which is said to be the spot where Christ appeared to Mary Magdalene after his resurrection. The place where Christ stood is indicated by a marble ring in the center; while another one, a little to the north, shows where Mary stood. In a small chapel adjoining on the north we were shown a fragment of the Column of Scourging. It is enclosed in lattice work, but there is a stick here which the pilgrims kiss after pushing it through a hole and touching the column with it. From the antechamber we entered the Latin Sacristy, where we were shown the sword, spurs, and cross of Godfrey de Bouillon, the famous crusader.

Traditional
Sites

We then entered the part known as the Greek Cathedral. Here, in the west part of the church, is a flattened ball which is fabulously said to occupy the center of the world. This story is of very early origin. Here also are two episcopal thrones, the one on the north being designed for the Patriarch of Antioch, and the one on the south for the Patriarch of Jerusalem. Returning, we passed around to the right into the north hall and came to a dark chapel called the Prison of Christ and of the two thieves before the crucifixion. On the right of the entrance is an altar containing two round holes which are said to be the stocks into which the feet of Christ were placed during the preparation for his crucifixion. I did not look into these holes, but it is said that there are two impressions in the stones below—footprints of Christ!

We then descended a stairway of twenty-nine steps leading down to the Chapel of St. Helena, situated sixteen feet below the level of the sepulcher. Here on the right is a seat which is said to have been occupied by the empress while the cross was being sought for; while thirteen steps more descend to another chapel in which, it is affirmed, the cross was really found. A bronze, life-size statue of the Empress Helena represents her holding the cross.

Returning to the south side of the ambulatory, we ascended a flight of steps leading up to the chapels on Golgotha. These chapels lie fourteen and one-half feet above the level of the Church of the Sepulcher. The Chapel of the Raising of the Cross belongs to the Greeks. It is forty-two and one-half feet long, and fourteen and one-half feet wide, and is richly adorned with paintings and costly mosaics. In the east end is an opening lined with silver where the cross is said to have been inserted in the rock; while the crosses of the thieves stood one on each side, about five feet distant. Near this spot we were shown the cleft in the rock which was miraculously made at the time of the crucifixion (Matt. 27:51). I noticed, however, that the cleft is only about ten inches in depth, although it is said to extend to the center of the earth! Beneath the Chapel of the Raising of the Cross is the Chapel of Adam. A tradition states that Adam was buried here, and that the blood of Christ flowed through the cleft of the rock onto his head, and restored him to life.

It is unnecessary to state that we were not convinced of the truth of all of these statements; in fact, I doubt seriously whether there is truth in any of them. At any rate, there are so many things of importance grouped together in a comparatively small space as to

Reputed
Golgotha

render it exceedingly improbable that all should have occurred here. As to the site of the true Golgotha, I shall have something to say later on.

Emerging from the Church of the Holy Sepulcher, we passed the Church of the Redeemer, but did not enter, and next visited the

**Ancient
Remains**

Russian Excavations, where we were shown the arch of the west gateway in the ancient walls, also a preserved portion of the ancient road. From this place

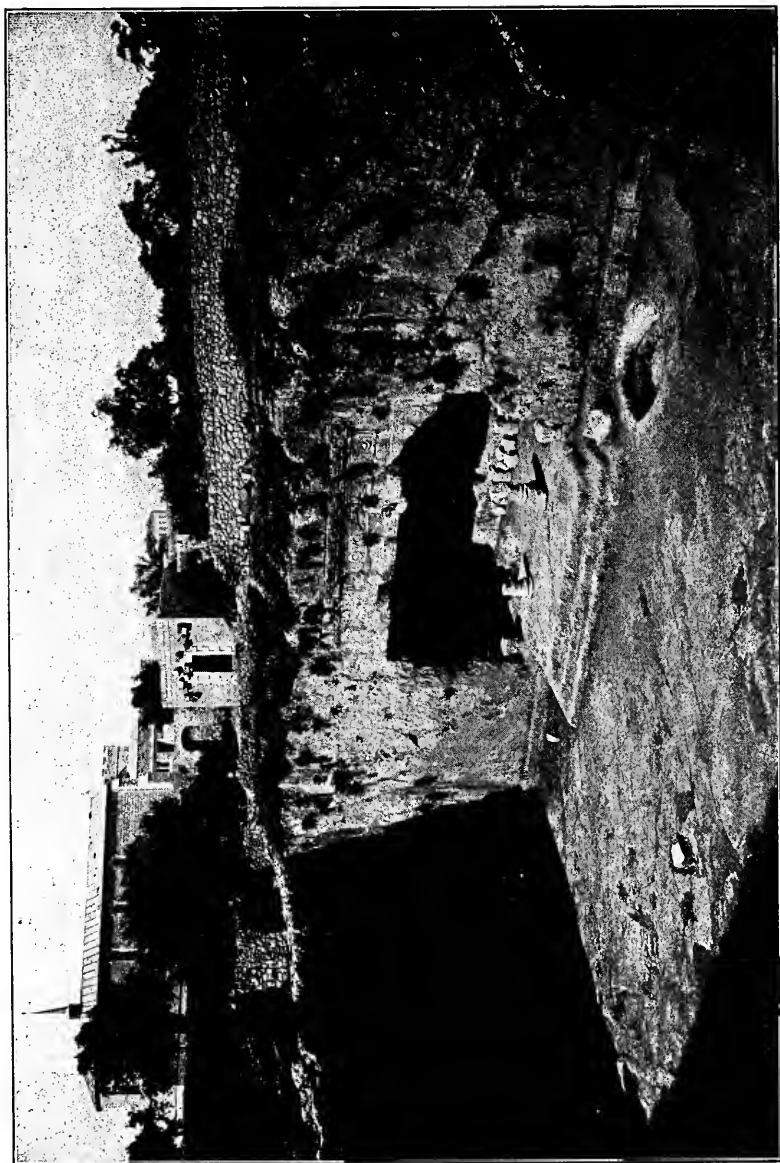
we went around to the Abyssinian Monastery, which stands connected with the east side of the Church of the Holy Sepulcher, and entered the court, which is surrounded by a number of miserable and dirty huts. Here is an olive tree which is said to mark the spot where Abraham discovered the ram when he was about to sacrifice Isaac. In the middle of the court rises the dome above the Chapel of St. Helena. We then descended a winding staircase of forty-three steps leading to the cistern of St. Helena, dating, perhaps, from a period even earlier than Constantine. At the bottom a balustrade is hewn in the solid rock. The water is bad. We were told that the cistern is very deep. We then returned to the hotel for lunch.

In the afternoon our guide took us first to the French Church, where the Sisters were chanting. We were informed that this serv-

**Tombs of the
Kings**

ice progresses continuously. We then skirted the north city wall until we came to the Samaria road, which we followed out to the Tombs of the Kings.

Here we descended a rock-hewn staircase of twenty-four steps, 27 feet wide, leading down to the tombs. Immediately below there are huge cisterns cut in the rock, and in the sides of the rock we could observe channels cut for the purpose of conducting the water into the cisterns. On the left a round arch led through a rocky wall 12 feet thick down three steps into an open court cut in the rock 26 feet deep. This open court is 87 feet long and 80 wide, and on three sides we could see a well-worn, shelf-like projection in the rock, said to have been seats occupied by mourners. On the west was the richly hewn portal of the rock-tombs. Some of the molding of the portal is still well preserved, showing wreathes, fruit, and foliage. We then lighted candles and descended into the tomb-chambers below. Owing to our passing rapidly from one apartment to another, I can not now remember their exact form and arrangement well enough to give a good description of them. Some of the passages had at their entrance a movable, rolling stone, by which they could be closed. There were many of these apartments, on different levels, and they contained shelf-tombs, and shaft-tombs. The entrances to the different chambers



Tombs of the Kings

show that they were once closed by properly fitting stone doors. The construction of these extensive catacombs seemed very wonderful to us, for they are all cut out of the solid rock. They were very interesting indeed. By tradition they are referred to the kings of Judah.

From the Tombs of the Kings we passed to the Dominican Monastery, visiting the Churches of St. Stephen. The grounds contain several rock-tombs in which are found a number of bones. In 460 the Empress Eudoxia built a large church here in honor of St. Stephen, but it was afterwards destroyed. Later, other churches were erected here. It was interesting to note the mosaic pavements, fragments of columns, etc., now exhibited.

The next place we visited—the place known as Gordon's Calvary—possessed more than ordinary interest to us. For many years thinking men were led to doubt the correctness of the old tradition which identified Golgotha with the position of the Church of the Holy Sepulcher. In 1882 General Gordon visited this place and identified this mound, or hill, to the north of the present city of Jerusalem, as the true site of Golgotha. Many other authors have also adopted this view. The Church of the Holy Sepulcher lies only a little to the north and west of the center of the present city of Jerusalem. According to Matt. 27:32 and Heb. 13:12 the place of crucifixion was outside of the city; therefore the location of the second wall of Jerusalem is an important factor. On this point Condor says: "The discovery of part of the 'Second Wall,' in 1886, shows pretty clearly that the line which—guided by the rock levels—I drew in 1878, nearly coinciding with Dr. Robinson's line, is correct, and that the traditional site [of the crucifixion] was thus in the time of our Lord within the city walls."

Another determining point that I have not noticed brought forward is the matter of population. According to Josephus, Jerusalem at the time of its overthrow by Titus contained at least 1,200,000. Of course, there was a large influx of people from the surrounding towns and villages at this time; but supposing that one-half, or even one-third, of this number were residents of the city, since the valleys of Jehoshaphat and Hinnom form a natural boundary on the east, south, and west, the only direction in which the city could enlarge to accommodate such a large population would be toward the north or northwest. Now, if the position of the Second Wall was such as to throw the site of the Church of the Holy Sepulcher outside, it seems to me the place of crucifixion would still be in a thickly populated district, which is altogether improbable.

The site of the true Golgotha must correspond to the following requirements in the gospel narrative: 1. It was a place outside the city. 2. It was not immediately outside of the wall, but at some distance from it; for it was "as they came out" that they found Simon the Cyrenean, whom they compelled to bear the cross. Also, it must be remembered, Peter and John afterwards ran a foot-race to the sepulcher. 3. It was a place of eminence within the clear view of multitudes of people who gathered to witness the event. 4. It was near a public highway. 5. There was a garden in the place where they crucified him. 6. There was a rock-tomb in that garden. 7. The place was called Golgotha—the *place of a skull*. It is well known that the Romans were accustomed to execute their criminals in a conspicuous place. And when they were come unto a place called Golgotha, that is to say, the place of a skull . . . they crucified him" (Matt. 27: 33-35).

Now this hillock to the north of Jerusalem, standing out to itself, answers to the thought naturally suggested by the name given in the gospel. It is rounded on all sides but the south, where the yellow cliff is pierced, far up on the side, by two small caverns which look in the distance like human eyes. Edward L. Wilson describes the place as "a hill, the face of which, with the horrid semblance of deep sunken eyes and broken visage, looks like a human skull. Its locality and surrounding features have led modern explorers to accept it as Calvary." Bishop Merrill says: "We have had a 'mount Calvary' in our hymns and songs; but, of course, there has never been any such mountain, unless this little skull-shaped hill out near the Damascus road was such. The preponderance of testimony, it seems to me, favors this locality as the place of the crucifixion."

We first came to the adjoining garden, which we entered, and we followed the keeper around to a place where we could get a good view of this skull-shaped appearance of the hill. We
The Garden were not allowed to go to the top of the hill, for the Mohammedans, who have a cemetery there, now prohibit the entrance of strangers. This we deeply regretted, for we longed to stand on its height where, we believe, the greatest event of our old world took place. But it was a great source of satisfaction to stand in the garden at the base of Golgotha and contemplate the stupendous scene of nineteen centuries ago. Here the Christ—forsaken of God and rejected by man—hung between two malefactors, while the reviling multitude feasted their eyes on the sight of human agony. No wonder that the face of Nature grew black, while the earth reeled and the rocks rent!

In the Church of the Holy Sepulcher we were shown a ball (already referred to) which is traditionally said to occupy the center of the world; so also the Aksa Mosque, in the Temple Area, is declared to be in the exact center of the earth; but it seemed to me, as I stood at the base of Golgotha, that I was indeed in the center of the earth, or rather *in the center of history*; the point toward which all of the prophetic lines of Old Testament truth converge, and from which all that is grand and glorious in the gospel has diverged.

My gracious Lord I will adore,
Through love he did my soul restore;
I heard him gently calling me
In melting tones from Calvary.

We then passed to another point in the garden where in the



At the Reputed Grave of Jesus

hillside is an ancient rock-tomb which was identified by Gordon as the grave of Jesus. However, a positive identification is in the nature of things now impossible. The tomb of Joseph of Arimathea was doubtless designed, like many of these sepulchers, for a family burial-place, hence was of sufficient size to accommodate a

number of persons; but being new, no man had yet been laid in it (Luke 23:53). We entered the door, and then stood for a few minutes with minds reverting to the past, when our Lord lay in silent death, probably within this very enclosure, and later, the angel announced the fact of his resurrection. We emerged again into the open with the feeling that nothing is lacking either in this place or its surroundings (except a stone at the door of the sepulcher) to fulfil all of the requirements of the gospel narrative.

The Grave of
Jesus

Returning by the Samaria road, we came to the Damascus Gate, one of the two chief gates of the city. We did not enter however, but turned into the Jericho road, which here turns to the East, and soon came to the Royal Quarries—vast caverns extending far down

into the bowels of the earth under the northern part of the city. From the mouth the cave increases rapidly in size, sloping downward toward the south. Large masses of quarried stones lie scattered about, and massive blocks half-cut, still adhere to the wall, and some from the ceiling. This indicates that the cavern is largely the work of man. Notches were cut around the desired block, and then wooden wedges were driven in and wetted so as to cause them to swell, thus separating the block from the rock. Traces of this mode of operation are still distinguishable. The stone is a hard limestone, and when polished, is almost as white as marble. Since all of the stone-work of Jerusalem corresponds to the rock found in these quarries, it is believed that all of the stone-work of the temples of Solomon, Zerubbabel, and Herod, as well as the massive walls enclosing the Temple Area, and of Jerusalem itself, was derived from this source. Our guide informed us that the passage extends one-fourth of a mile back from its mouth, but I think this estimate is somewhat exaggerated. I could not, however, avoid being deeply impressed with the prodigious amount of work required by such primitive methods to quarry a large piece of rock, so far down in the earth, and then bring it to the surface.

Continuing our course along the road eastward, we soon came to a path diverging to the left, leading to the Grotto of Jeremiah, beneath the hill of Calvary. We first passed through a small garden containing fragments of columns scattered about. There was not much to see here. In one apartment we were shown the tomb of Sultan Ibrahim, who is greatly revered by the Moslems; a little farther beyond, was a rock shelf with a tomb, which is said to be the tomb of Jeremiah. It is claimed that the prophet wrote his Lamentations here. It seemed to me that any one who was willing to live for a while in that dismal place would be able to write lamentations. The place was once occupied by Moslem monks.

As we emerged from the Grotto into the garden, we were met by the Mohammedan sheikh whom we had met on the train while coming from Jaffa to Jerusalem. He resided in this place, and insisted on our entering his house, where we appreciated his kind hospitality. The room into which we were ushered seemed to be fitted up specially; there were fine Turkish rugs on the floor, and Arabic mottos on the wall, bearing references to Mohammed, Omar and other noted califs. The sheikh then informed us that this was their prayer-room, and that they did not admit company into it, but since we were priests he

concluded to bring us in. We thanked him very much for his kindness; but of course we could not tarry long.

We then continued our way along the Jericho road, skirting the north city wall past the Herod Gate, until we reached the northeast corner. Here the carriage road turns sharply to the south, but we diverged to the left and descended into the upper Valley of the Kidron. This valley contained water during the winter in the time of Christ, but is now entirely dry. It is also called Valley of Jehoshaphat; and a tradition, venerable with age, founded on an interpretation of Joel 3:2, asserts that this will be the scene of the last judgment. The Moslems adopted this tradition, therefore they bury their dead on the west side, or the east side of the temple hill; while the Jews bury on the east side of the valley, the western slope of the Mount of Olives. A Moslem tradition also states that at this time a fine-wire rope will be stretched across this valley from the top of the temple wall on the west to the summit of the Mount of Olives on the east. Christ will sit on the wall, and Mohammed on the Mount, as judges. All men will be required to pass over the intervening space on this rope. The righteous, preserved from falling by angels, will cross rapidly; but the wicked will be precipitated into the abyss of hell.

After crossing the upper part of this valley, we climbed the western slope of the Mount of Olives, from the summit of which we obtained a view that will cling to our memories as long as we shall live. To the north of the city lay Mount Scopus, where Titus and his legions encamped during the siege of Jerusalem. Toward the east the scenery was impressive: the wilderness of Judea in the foreground; beyond, the deep-blue waters of the Dead Sea, fifteen miles distant and 3,900 feet below our position, appeared very close at hand; while still farther in the distance arose the blue heights of the mountains of Moab; a little farther north, and nearer to us could be seen the winding course of the valley of the Jordan, though the river itself was not visible. But the view toward the west—how inspiring! Here lay the Valley of the Kidron, rich with the verdure of spring; while just beyond rose the heights of Mount Bezetha and Mount Moriah, crowned with Mohammedan mosques, where once the magnificent temple of Jehovah and palace of King Solomon stood; farther in the background rose the still higher summits of Mount Zion and Mount Akra. This natural scenery, overlaid with the city itself, appeared remarkably impressive in the failing light of the evening sun.

Valley of
Jehoshaphat

View from
Mount of Olives



Mount of Olives

The Mount of Olives itself, which still has many olive-trees, doubtless presents very much the same appearance as it did nineteen centuries ago. It stands so closely associated with Christ during his ministry that it will ever be regarded with feelings of sacredness. Here Jesus sat in full view of the temple when he said to Peter, James, and John, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down" (Mark 13: 1-3). It was from this mountain that he made his triumphant entry into Jerusalem, when the people hailed him as the deliverer of Israel, while he wept over the city because of its coming doom (Luke 19: 28-44). Jesus also crossed the Mount of Olives frequently when he made his temporary home at Bethany, probably in the house of Mary and Martha, and taught in the temple at Jerusalem daily.

Passing along the ridge in a southerly direction, we came to the Chapel of the Ascension. The scene of the ascension was located upon the Mount of Olives as early as the year 315, and Constantine erected a circular, roofless building upon the spot. A church was afterwards erected here. The present chapel belongs to the Moslems. In the center a marble slab, set in an enclosure, contains a deep impression of the right foot of Christ (?), the last footprint that he made on the earth. We knelt by the side of this slab in order to examine more carefully the peculiarities of this footprint, but we were not convinced, however, that it was genuine. It reminded us somewhat of another footprint of Christ that we had seen while in Rome. It is certain that the tradition about the ascension's taking place from this part of the Mount of Olives is erroneous; for Luke plainly states that Christ "led them out as far as to Bethany" (Luke 24: 50), and then ascended.

We next came to the Latin buildings, consisting of the Church of the Creed and the Church of the Lord's Prayer. The Church of the Creed is supposed to be erected on the site where Eusebius says that Empress Helena erected a church "over the grotto in which Jesus initiated his disciples into the secrets of his doctrines." Here, medieval tradition asserted, the so-called Apostles' Creed was formed. The Church of the Lord's Prayer was erected in consequence of a sermon preached by Peter the Hermit on the spot where, according to tradition, Christ taught his disciples the Lord's Prayer. In the Hall of the Lord's Prayer there is a beautiful court around which are tablets inscribed with the Lord's Prayer in thirty-two languages.

Descending from the mountain, we came to the Church of the

Tomb of the Virgin, where, according to tradition, she was buried by the apostles. A church was erected here in the fifth century, but was repeatedly destroyed. The present church is almost entirely below the ground. We descended a beautiful staircase of forty-seven marble steps; on the right is a side chapel containing two altars, and the tombs of Joachim and Anne, the parents of the Virgin. A small chapel to the left contains an altar over the tomb of Joseph, so it is claimed. In the center of the east wing of the church proper is the so-called Sarcophagus of Mary, where according to tradition, she lay until her assumption; that is, when she was taken to heaven. Here are altars belonging to the Greeks and Armenians, also a prayer-recess of the Moslems. Omar himself once prayed here. The Abyssinians have an altar in the west wing, where there is also a cistern containing good water, which is regarded by the Armenians and Greeks as a specific against certain diseases.

On our descent we also passed the Church of St. Mary Magdalene, a splendid modern church surmounted by seven gilded domes, which present a magnificent appearance in the sunlight. We were informed that women were not allowed to enter. As it was getting late in the evening, we did not hesitate, but passed on to the entrance to the Garden of Gethsemane. This we found closed for the night, so had to postpone our visit until another time. Tired with much walking, we returned to our hotel.

On the morning of the sixteenth we again entered the Jaffa Gate, but proceeded at once to the east side to visit the Place of the Temple, now called Haram esh-Sherif. We were accompanied by our guide and the kavass of the United States consulate. This is the most interesting part of Jerusalem—interesting because the chief glories of the city during the national life of the Jewish nation centered in this place; and interesting now because we are absolutely sure of its identity. The Area is surrounded by massive walls, measuring on the west side 608 feet in length; on the east, 554; on the north, 1,053; and on the south, 927 feet, enclosing about thirty-five acres of ground. The place is in the possession of the Mohammedans; and therefore on Friday and during the Nebi-Musa festival, or Easter week, strangers are entirely prohibited from entering. We knew that the festival week would begin this year on Friday, April 18, therefore we were anxious to make this visit at once. When we reached the entrance, however, we were stopped by some sheikhs and a mass of excited Mohammedans, who informed

**Church of the
Tomb of the
Virgin**

**The Place of
the Temple**

us that the place was closed against unbelievers. Our guide, a Mohammedan, protested; but it did not seem to avail anything. We stood there trying at first to measure the extent of our disappointment if, after all, we were to be barred from this place which, above all others, we desired to see. The Turkish chief of police seemed inclined to favor us, but the word of a certain sheikh appeared to be law. When we asked our guide why they should close two days earlier this year than usual, he informed us that at this season of the year a large number of Moslem pilgrims, many of whom are very fanatical, visit the place, and that disorder frequently arises when such come in contact with unbelievers within the sacred precincts. Only two years ago, he informed us, two American ladies were shot here by fanatical Moslems about the time of the beginning of the festival. The reason why these feelings arise among the Mohammedans is because they regard this as the holiest of all places after Mecca. Mohammed himself visited the place and prayed here, and professed a deep regard for the place of the ancient temple. Before he severed himself entirely from the Jews, he even commanded the Moslems to turn toward Jerusalem while praying.

While we were waiting a number of Americans and other tourists came to the entrance, desiring admittance, some of whom turned away disappointed. Our kavass finally left us and went back into the city to see some of the Turkish authorities, but returned without success. Brother Ouzounian speaks Turkish well, and so he took up the matter with the chief of police; and finally we started back to visit the chief official. As we had now appealed to the highest human authority, we engaged in silent prayer for the Lord to open the way. Finally the news came that we could go, and so with happy hearts we entered the Temple Area.

From time immemorial this has been a place of religious sanctity. God told Abraham to go into the land of Moriah and offer up Isaac upon one of the mountains there (Gen. 22:2); and the Jewish tradition that it took place upon this very spot is not altogether improbable. Why God should direct Abraham to journey three days from Beersheba to make his sacrifice upon some particular mountain in this vicinity is unexplained, unless it was to connect this sacrifice in some special manner with the subsequent sacrifices to Jehovah. We know for certain that this is the place where the angel stood when about to stretch out his hand in destruction over the city of Jerusalem, at which time God was entreated by the prayer of David to spare the city. The angel then commanded him to build

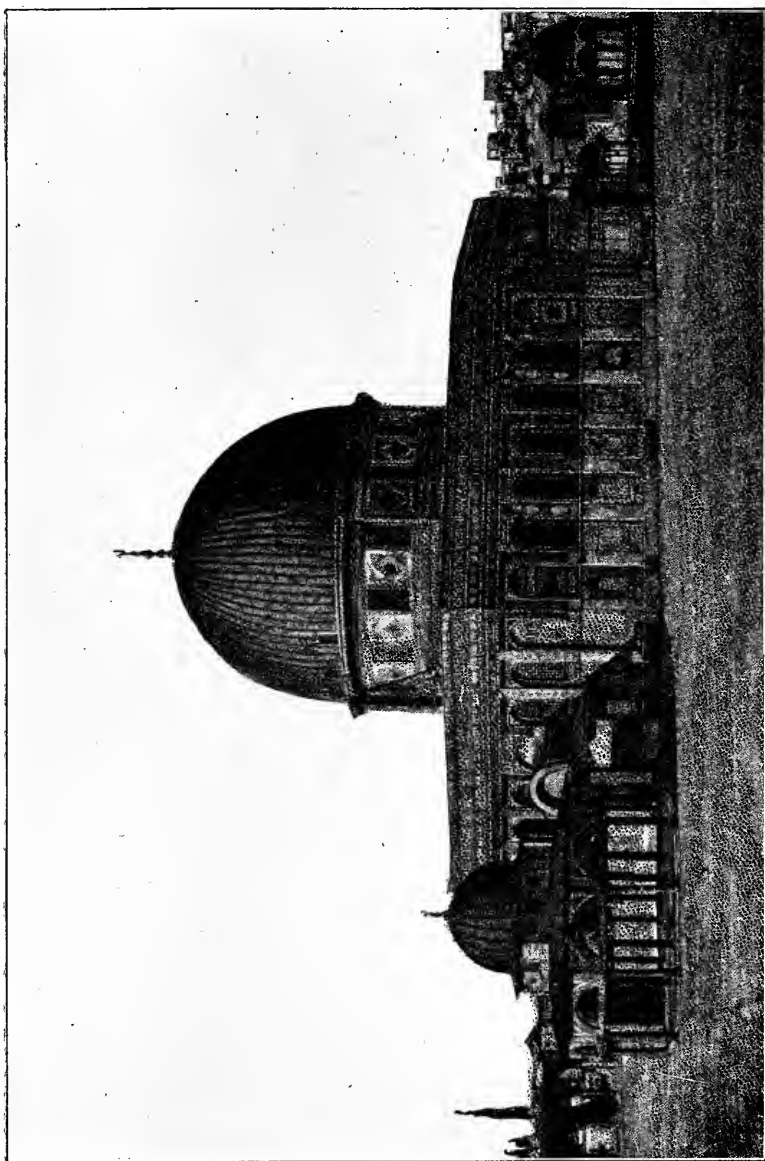
Historic Sketch

an altar unto the Lord on this spot; and in order to fulfil the requirement, David purchased the site from Ornan the Jebusite, who was using it at the time for a threshing-floor (1 Chron. 21:15-26). Afterward, we are told, "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite" (2 Chron. 3:1). The greatest sacrifice, the sacrifice of Christ, could not take place on this spot, but Paul connects type and antitype very well, by saying, "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:11, 12).

The chief object of interest to us within these walls is the Sacred Rock, upon which the altar of burnt offerings formerly stood. This rock rises about 5 feet above the surrounding pavement and measures about 58 feet in length, and 44 in width. On this rock Ornan had the threshing-floor above referred to, while the cave beneath (referred to later) was undoubtedly used by him for a grain-bin. That the altar of burnt offering stood here is proved by the discovery of a channel for carrying off the blood into the Valley of Jehoshaphat. Since the brazen altar stood in the court, before the entrance into the holy place, we know that the temple proper stood just to the west of this rock.

The Sacred Rock is now covered by a magnificent mosque, popularly known as the Mosque of Omar, or Dome of the Rock. This building is octagonal in form, each side of which measures about 67 feet, surmounted by a great dome, with a total height of 170 feet. The lower part is covered with marble slabs, while the upper part is covered with porcelain tiles in the Persian style. This delicate blending of the blue, green, and white colors has a beautiful effect. On each side of the octagon where no doors appear there are seven windows; on the other sides, six; but the pair of windows nearest the angle is now walled up. A frieze of beautifully inscribed characters, consisting of passages from the Koran, runs around the building. Formerly, when the dome was plated with gold, the whole must have presented a magnificent appearance.

The doors, four in number, face the cardinal points. We were obliged to put sandals on before entering the Mosque. The interior is 174 feet in diameter, divided into three concentric parts. Eight



The Mosque of Omar

piers and 16 columns form the first part, extending around the outside of the edifice. The shafts of these columns are marble monoliths, differing in form and color. They are antique, probably belonging to the temple of Jupiter which formerly stood in this place. Byzantine blocks supporting small arches are placed upon these columns, while the blocks are connected by broad, covered beams. The upper part of the wall is adorned with rich and variegated mosaics, representing garlands of flowers and other things. Above them, a broad, blue band contains verses from the Koran inscribed in gold letters, and bearing reference to Christ, as follows:

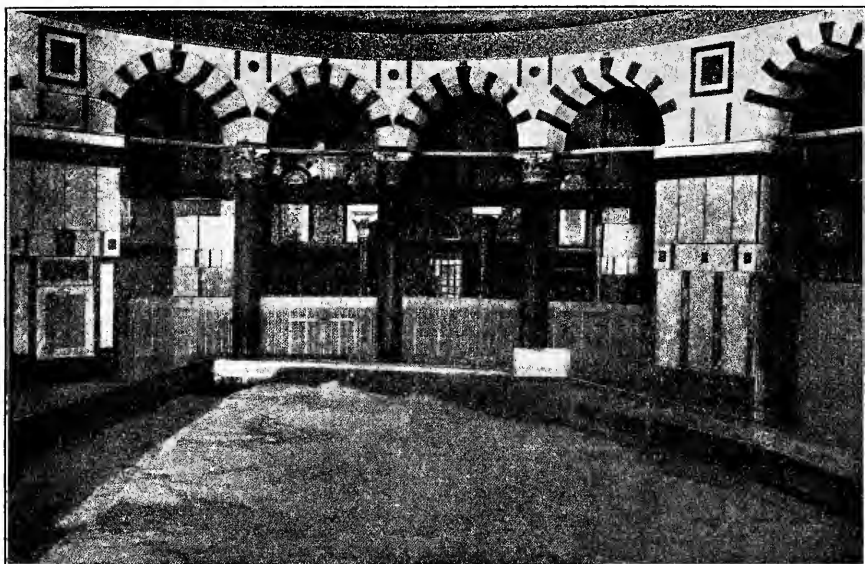
**Interior
Decorations**

“Praise be to God who has had no son or companion in his government, and who requires no helper to save him from dishonor; praise him.” “He governs heaven and earth, he makes alive, and causes to die, for he is almighty.” “Oh, ye who have received written revelations, do not be puffed up with your religion, but speak the truth only of God. The Messiah Jesus is only the son of Mary, the messenger of God, God’s word which he deposited in Mary. Believe then in God and his messenger, and do not maintain that there are three. If you refrain from this, it will be better for you, God is ONE, and far be it from him that he should have a son. To him belongs all that is in heaven and earth, and he is all-sufficient within himself.” “Jesus says, ‘Blessings be on me on the day of my birth and of my death and of my resurrection to life.’ He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constituted that he could have a son; be that far from him. When he has resolved upon anything, he says, ‘Let it be,’ and it is. God is my Lord and your Lord; pray then to him; that is the right way.” How sad that this place which for ages witnessed the divine sacrifices pointing forward to the Son of God should now exhibit in great gold letters these inscriptions denying him!

The second hall is formed by another series of supports placed in a circle. These consist of four very large piers and twelve antique monolithic columns supporting the huge dome, which rises above. The drum beneath the dome is richly adorned with mosaics, and contains sixteen beautiful stained-glass windows. The columns of this inner row are connected together by an iron screen through which we could view the Holy Rock within. This we enjoyed very much, because we were certain of its historic associations. In addition to this, however, a number of Jewish and Mohammedan traditions are also connected with it. Thus, when Jerasalem was destroyed, Jeremiah, we are told,

concealed the ark of the covenant beneath this rock, and according to Jewish tradition it still lies buried there; but according to 2 Maccabees 2: 4, 5, it was buried in a cave in Mount Nebo. The orthodox Jews never enter this Temple Area, for fear that they may commit the terrible sin of treading on the Holy of Holies.

To the north of this rock a slab of jasper is set in the floor. This is said to have been the cover of Solomon's tomb, and Mohammed drove nineteen golden nails in it. At the end of every epoch a nail



The Sacred Rock

falls out, and when the last nail is gone the end of the world will come. One day the devil destroyed all but three and one-half of these nails, when he was discovered by the angel Gabriel and his purpose of further destruction thwarted. The sheikh who accompanied us through the Mosque affirmed that those who would place money upon these remaining nails would be taken to heaven. Gerald quickly placed a *metalik* (about one cent) over the head of one nail, and appeared very happy when they told him that he would surely go to heaven.

We then passed around to the south side and descended the steps leading to the small cave, already referred to, under the rock. Here, the Mohammedans say, David, Solomon, Abraham, and Elijah formerly retired to pray, and their respective places are shown. Moham-

Various
Traditions

med himself prayed here, and declared that one prayer in this place is worth a thousand elsewhere. In the ceiling is shown an impression of his head made in the rock! From this rock, we are told, Mohammed was translated to heaven on the back of his steed; and on the west side we were shown a place in the rock, said to be the impression of the angel's hand who prevented the rock from following the prophet to heaven! On the south side of the Mosque, adjoining the door, are a number of Korans of great age. I desired to touch them, but was not allowed to do so.

While all of the temples of the Israelites stood in this place, they differed considerably in form, size, etc. The unrivaled temple of Solomon was completely destroyed at the time of the Babylonish captivity. The second temple, the temple of Zerubbabel, erected by the Jewish exiles after their return, was probably constructed on the same plan as the former one, but was greatly inferior (compare Ezra 3:12 with Hag. 2:3). This temple stood about five hundred years, but was falling into decay when Herod became king of Judah. During the first part of his reign this prince treated the Jews with such severity that he became very unpopular. In order to reinstate himself in the good graces of his subjects he set to work to construct a magnificent temple on Mount Moriah, to replace the decaying one. This structure was of immense size, and was the one so often referred to in the Gospels. The inner part, consisting of a Holy Place and a Most Holy Place, surrounded by a court, was made conformable to the Jewish plan, but Herod also constructed additional courts. This was doubtless for the sake of policy. The Jews carefully excluded all foreigners from the sacred precincts of their temples, while Herod had among his subjects numerous Egyptians, Greeks, and Romans, whom he felt constrained to recognize in some way; therefore he added a "Court of the Gentiles" surrounding the court of the Jews. These two courts were separated by a low stone wall, and at certain distances columns were erected with Greek and Latin inscriptions prohibiting foreigners, under pain of death, from advancing further. In the past some have doubted whether the Jews, under Roman rule, were empowered to put men to death for trespassing in the inner courts of the temple, but the recent discovery of one of these inscriptions referred to puts the matter beyond all doubt. It reads as follows: "No foreigner to proceed within the partition wall and enclosure around the sanctuary; whoever is caught in the same, will on that account be liable to incur death." This inscribed stone I saw later in the Imperial Museum in Constantinople.

Different Jewish Temples

This discovery also throws light on certain passages of Scripture. The word for *sanctuary* is the same as the word for temple in the passage "he drove them all out of the temple," meaning the inner court, the court of the Israelites. So also the Jews cried out against Paul for bringing an uncircumcised man, as they thought, into the temple; meaning, not the court of the Gentiles, but the inner court of the Jews. So also the expression of Paul about the "middle wall of partition" between the Jews and the Gentiles is doubtless derived from this fact. Paul had often noticed this dividing wall with its inscriptions threatening death to foreigners, and he regarded it as the symbol of the exclusiveness of Judaism as opposed to the universality of Christianity.

This was the temple that was entirely destroyed by the legions of Titus during the most disastrous siege of all history, A. D. 70. Our knowledge of the subsequent history of the place is not continuous, but we know some facts about it. Hadrian erected a temple to Jupiter here. Afterwards Julian the Apostate (fourth century) encouraged the Jews to return to their city, and assisted them in rebuilding their temple on this site, in order to prove untrue the words of Christ that Jerusalem should be trodden down of the Gentiles. Contemporaneous historians affirm that fire came out of the earth and scorched the workmen and drove them away repeatedly, until Julian was forced to abandon his enterprise; while Christian apologists of the time made use of it as a well-known fact, in their arguments against paganism. Some modern historians discredit this statement, but without any reason, so far as I know, aside from their own unbelief in miraculous occurrences. Later, the calif Omar found the place covered with rubbish which had been thrown there by the Christians in derision of the Jews, and he assisted with his own hands in clearing it away. An inscription in the interior of the present so-called Mosque of Omar mentions the year 72 of the Hegira (A. D. 691) as the date of its erection.

The other buildings in the Temple Area are unimportant except the Aksa Mosque, which we next visited. It is situated at the south end of the temple grounds, probably about the place formerly occupied by the palace of Solomon. It is probable that it was originally a basilica erected by the Emperor Constantine in honor of the Virgin Mary. It is 264 feet long and 180 feet wide, not reckoning the annexes. As there is not much within to interest the reader, I will not attempt to give a general description.

I remember particularly a beautifully carved, wood pulpit inlaid with ivory and mother-of-pearl. On each side of this pulpit was a pair of columns close together. A legend asserts that no one can go to heaven who can not pass between these columns. We examined them and found that they were greatly worn, probably by the passage of many people through them, or else by some of the large people's attempts to make their entrance into heaven sure by enlarging the place between the columns. Iron screens connecting the columns now prevent all passage.

Beneath the surface of the temple vast cisterns, dating from ancient times, have been discovered. About thirty-five of these have been examined, and their combined capacity is about 10,000,000 gallons. The largest is known as the Great Sea, which is mentioned in the Book of Ecclesiasticus. It holds about 3,000,000 gallons. These formed an important part in the water supply of Jerusalem, further reference to which will be made when we describe Solomon's Pools.

The temple hill did not present enough level surface to accommodate the large temple, palace, and other structures designed for this locality. To remedy this difficulty, they resorted to artificial work. Side walls were laid and the intervening space filled up; but this work was simplified by the erection of massive vaulted substructures beneath. The south side of the Temple Area rests almost entirely upon these gigantic substructions. We desired to visit these underground vaults, therefore descended a staircase in the southeast corner of the enclosure. First we reached a small Moslem Oratory, where we saw a small horizontal niche said to be the cradle of Christ. Medieval tradition asserts that this was the residence of the aged Simeon, and that Mary spent a few days here after the Presentation of Christ in the temple. From this place we descended into the large substructions known as Solomon's Stables. There are thirteen galleries, the vaulting of which is borne by eighty-eight piers arranged in twelve parallel rows. The entire space measures 273 feet long and 198 feet wide. The drafted stone piers are very ancient. The crusaders used this space as stables for their horses, and in the angles of the piers can be seen the holes through which the animals were tied. Remains of a long stone manger can also be seen.

Returning to the surface, we proceeded northward along the inside of the enclosing east wall. The top part of the wall is modern. Here, built in the wall near the top, can be seen the stump of a column protruding from the wall on both sides. I have already referred to the Mohammedan tradition that at the last judgment a wire rope will be

stretched from this wall across the valley eastward to the Mount of Olives. One end of the rope is to be attached to this stump. A little farther along we came to the Golden Gate, which is identified by many with the Beautiful Gate mentioned in Acts 3:2. Two monolith door-posts used as pillars, and said to have been presented by the Queen of Sheba to Solomon, are vestiges of an ancient gateway. But it is the opinion of some that the Beautiful Gate belonged to the forecourt of the temple, and not to the outer enclosing walls.

A little to the north of the Golden Gate is a small Mosque known as the Throne of Solomon. We were told that Solomon's throne of judgment was located here. According to a legend, Solomon was found dead here. "In order to conceal his death from the demons, he supported himself on his seat with a staff; and it was not until the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were released from the king's authority."

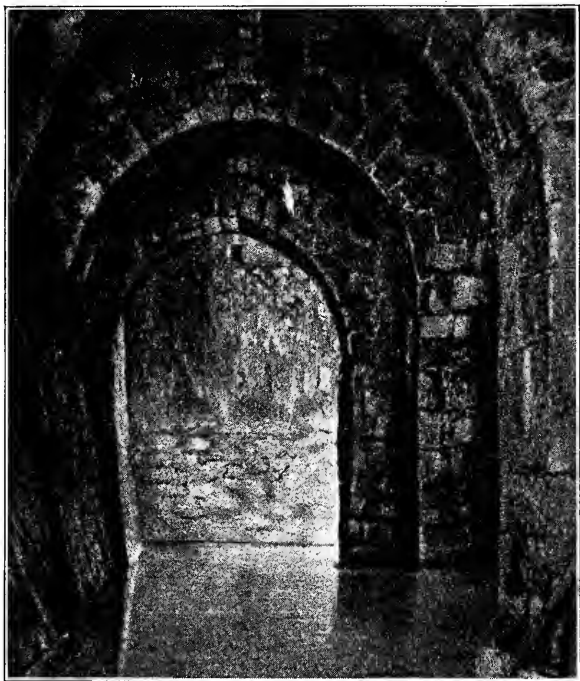
In the northwest corner of the Temple Area are barracks at the present time. The foundations of the wall at this point appear to be ancient, and may have belonged to the fortress of Antonia, a castle which originated in the time of the Maccabees. It was greatly improved by Herod, and by him given the name Antonia. It was fitted up like a palace, but was in reality a fortress. At each of the four corners was a tower. Secret passages connected with the temple courts, through which the soldiers could quickly come to quell tumults arising within. This was the "castle" into which Paul was carried when the Jews arose against him in the temple and intended to kill him; and it was here that he gave the able account of his conversion and subsequent manner of life, escaping afterwards from a treacherous conspiracy, through the timely warning of his nephew (Acts 21:26-40; 23:10-33).

We emerged from the Haram esh-Sherif at the northeast corner, near St. Stephen's Gate, said to be the gate through which Stephen was taken out to be stoned (Acts 7:58). Crossing the street which leads to this gate, we entered the Church of St. Anne, which is said to occupy the site of the house of Joachim and Anne, the parents of the Virgin Mary. The interior of the church is 120 feet long and 66 feet wide. A flight of twenty-one steps in the southeast corner descends to a crypt hewn in the rock. This is said to have been the birthplace of the Virgin. The graves of her parents are also shown here, as well as in the Church

of the Virgin near the Garden of Gethsemane, already referred to. It appears that in the fifteenth century a transfer of the tombs to that site took place.

In the ground belonging to the church an ancient rock-hewn pool has been discovered. This pool is claimed by good authorities to be the one spoken of in John 5:2-4: "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." The oldest Plan of Jerusalem in existence, the *Madeba Mosaic* (sixth century), locates the Pool of Bethesda here. Near the entrance we found in sixty-five languages the words



Pool of Bethesda

of John 5: 1-9, which contains an account of the healing of the lame man at this pool. We descended a flight of steps leading down to the water. Only one end of the pool has been excavated, but it appears to have been very large.

We next visited what is traditionally represented as the site of Pilate's judgment-hall, then proceeded along the Via Dolorosa, the street along which Christ is said to have traveled enroute to the place of crucifixion. On the north side of this street we entered the Church of the

Sisters of Zion, a church partly built into the rock; and descending into the vaults beneath, we could trace clearly a large portion of the ancient Roman pavement. We could also see lines marked on the surface of some of the stones where the Roman soldiers amused themselves in playing games. Adjoining this building is a Greek Hospice. We descended into the basement of this building, where we could trace the continuation of the above-mentioned pavement. Here are a number of ancient chambers hewn in the rocks. One of these chambers is said to have been the prison of Jesus, and we were shown the stocks in which his feet were made fast. We were not much interested in this story, but were deeply impressd with another narrative that seems altogether real.

This place, we were told, was a Roman prison in which condemned persons were imprisoned and left to die. In the rock wall two parallel notches close together and connected by a hole, furnished a place for tying the cord which bound the prisoner fast. Many of these places could be seen, and it is probable that at times many prisoners were at one time bound to these walls and abandoned to die. The presence of many bones collected in some of the apartments adds a conviction of reality to this account. It made us shudder to think of such a fearful sight—the tears and groans, blasphemies and useless prayers of the miserable wretches here slowly dying amid the horrible stench arising from the partly decomposed bodies of earlier victims! It was a relief to return to the surface and step out once more into God's clear sunlight and fresh air.

Continuing by the Via Dolorosa where it turns to the south, we came to a medieval house with a small bay window projecting out over the street. This is termed the house of the rich man (Dives), the man to whom Christ referred in his account of Lazarus and the rich man (Luke 16:19-31). Farther on we came to the Church of the Holy Sepulcher, and then returned to our hotel for lunch.

In the afternoon we went to the northwest part of the city to see Dr. Schick's Models of the Temple, a most interesting and instructive sight. Here we have the past history, not of the temple alone, but of the entire Temple Area, presented chronologically by means of well-constructed models. I understand that Dr. Schick was a minister, and that he spent a number of years in perfecting these designs. The purpose is to represent everything correctly, as near as can be determined by the data supplied from Biblical and other sources. First the tabernacle is pre-

Via Dolorosa

Roman Prison

Models of the
Temple

sented, the different parts being constructed separately in accordance with the Biblical description, and then set up. Of course, a cheaper gilt is substituted for the gold and silver work. Even the high priest and other priests are shown, together with the animals and sacrifices. Dr. Schick is dead, but his daughter exhibited the models and gave us a very interesting lecture on the subject. After exhibiting the tabernacle, she led us into the adjoining room where we were shown Mount Moriah in its original condition, with the Holy Rock, then she proceeded to imitate the work of King Solomon. First she placed the vaulted substructions at the sides in order to raise the level of the ground, then an enclosing wall was built; and then quickly placing together a few pieces, the beautiful temple of Solomon appeared on the mountain top; next the royal palace arose at the south end of the Temple Area, etc. We could well-nigh imagine ourselves amid the scenes of twenty-nine centuries ago, looking upon the crowning glory of Jerusalem. Next followed the destruction of the place by the Babylonians, and later the temple of Zerubbabel appeared; afterwards, the magnificent temple and other buildings of Herod in the time of our Savior. After the destruction of the place by the Romans, Hadrian's small temple of Juipiter appeared; and finally, the present Mosques of Omar and Aksa, which bear a wretched comparison with some of the splendid structures of the past. The entire exhibition was intensely interesting.

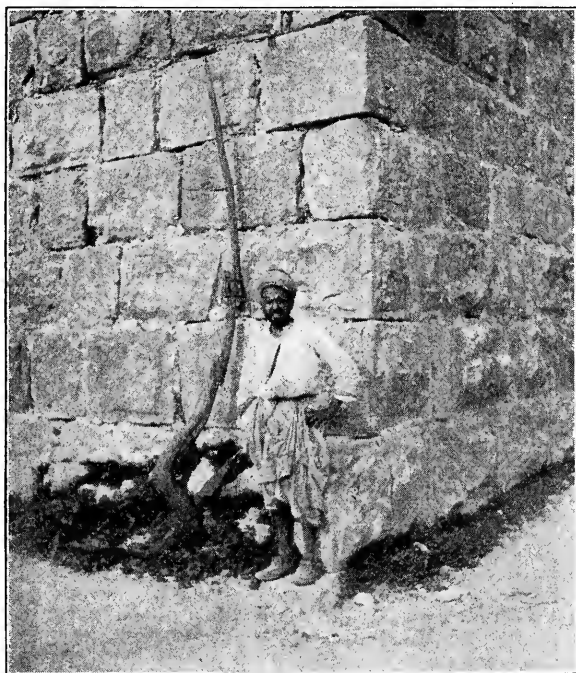
Passing to the group of Russian buildings, we entered the handsome cathedral, the interior of which is richly decorated. Our attention was drawn particularly to a magnificent, hanging lamp of immense size, with a circular band surrounding it, all overlaid with gold. Services were to take place here about 5 P. M., but we did not wait. In the open space behind the church we saw an immense column cut out of the native rock, but owing to a fracture was never completely severed from its bed. It measures 40 feet in length and 5 feet in diameter.

We returned to the Jaffa Gate, then went around to the south on the outside of the walls to visit the Zion suburb at the southwest corner of the modern town, where the city of David on Mount Zion was formerly located. As we were passing around the corner of the city wall, we met a native returning from the Zion quarter, carrying a plow on his shoulder, and for a *metalik* or two I persuaded him to allow me to take his photograph. This incident recalled the prophecy of Micah, uttered in the days of Zion's prosperity: "Zion shall be plowed like a field" (Jer. 26:18), which

is literally fulfilled at the present time. On our right below lay the Valley of Hinnom. This Zion suburb was enclosed by the wall of David and Solomon, traces of which are still visible near Bishop Gobat's School. In this vicinity are some old cisterns. Recent excavations here have brought to light some interesting materials, but I am not aware that the results have yet been published. However, our

guide conducted us to the remains of an old building, recently brought to light, which he declared has been identified as the Palace of David. It bears evidences of having been a well-constructed building, and had mosaic floors. We secured a handful of these mosaics for relics.

We then entered the collection of buildings known as the En-Nebi Daud. Here on the first floor we went into the so-called Chamber of the Last Sup-



Native with Pole by the Wall of Jerusalem

per, where Christ dined with his disciples before his apprehension. In the subterranean chambers the tomb of David is said to be located; but the place is in the hands of the Moslems, and they will not permit unbelievers to enter. A modern copy of his sarcophagus is shown in a room adjoining the chamber of the Last Supper. According to 1 Ki. 2:10, David was buried "in the city of David." This expression, which is applied to Bethlehem, the birthplace of David, has led some in the past to suppose that the prophet was buried in Bethlehem. But we find that the expression is also applied to Zion, as follows: "Nevertheless David took the stronghold of Zion: the same is the city of

David" (2 Sam. 5:7). "So David dwelt in the fort, AND CALLED IT the city of David" (v. 9). Now, since David reigned thirty-three years in Jerusalem and died there, it is only natural to suppose that the "city of David" in which he is interred is Mount Zion. This is apparently confirmed by the words of Peter: "His [David's] sepulcher is with us" (Acts 2:29). A church of the apostles on Mount Zion is mentioned in the fourth century and was said to stand on the site of the house of John Mark, where the early Christians assembled for prayer (Acts 12:12). The scene of the Last Supper, also the Pentecost experience, were laid here; and the tomb of David in the Church of Zion formed one of the holy places in the period of the crusaders. It is highly probable that this identification is correct, and thus was fulfilled literally the prediction of the prophet, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

In 1898 Emperor William II presented to the German Catholic Society a plot of ground just to the north of the Nebi Daud. Here the Church of the Virgin has since been erected. This we entered. The building, not yet completed, when we were there, was being furnished in elegant style, with costly mosaics of the most striking and artistic patterns. At the sides are six small semi-circular chapels with half-dome tops. Only two of these are yet completed, but their decoration is said to have cost about 17,000 francs (over \$3,000) each. The acoustic properties of the church proper are highly objectionable, an ordinary conversation producing a continual roaring sound, echoing from the dome above. It is said that this is the place where the Virgin Mary died. We also visited the adjoining Museum, where numerous antique relics are exhibited.

Just to the northeast of this church the Armenian Monastery of Mount Zion is situated, which is said to occupy the site of the House of Caiaphas. Here we were shown an altar containing the "angel's stone" with which the holy sepulcher is said to have been closed. Here also we were shown the place where Peter denied Christ, and the court where the cock crew.

We then entered the southern wall of the modern town, through the Gate of Zion, and entering the Armenian Quarter in the southwest part, came to the Church of St. James. This old convent-church was very interesting indeed, and well worthy a visit. Many ancient paintings are to be seen. The main object of importance to us, however, was the chief

sanctuary in the west hall, which is said to be the prison in which James the Great was beheaded (Acts 12:2). A large painting shows the manner of his death, the head lying on the ground severed from the trunk. We then returned to our hotel.

One thing that, in our estimation, greatly mars the pleasure of visiting this city, is the fact that nearly every place which has any claim to historic associations is in the hands of some exclusive sect, which has taken particular pains to cover it with a church. But this is not altogether remarkable, for Jerusalem is the center of the three



"Apostles' Spring" Beyond Bethany

great religions of the world, and therefore we should not be surprised here to find everything possessing a religious tinge. But the superstition and formalism, everywhere apparent, are anything but pleasant; while the fanaticism, jealousy, and exclusiveness of the native Christian sects stand out in bold relief against the broad background of God's universal love and good will formerly manifested here, and through Jerusalem vouchsafed to the world. In view of these things it is not surprising that the Jews and Mohammedans should regard the Christians with utter contempt. These conditions, so clearly manifested everywhere, made our hearts ache; and as we knelt in prayer in an upper room in our hotel, we besought the Lord to grant

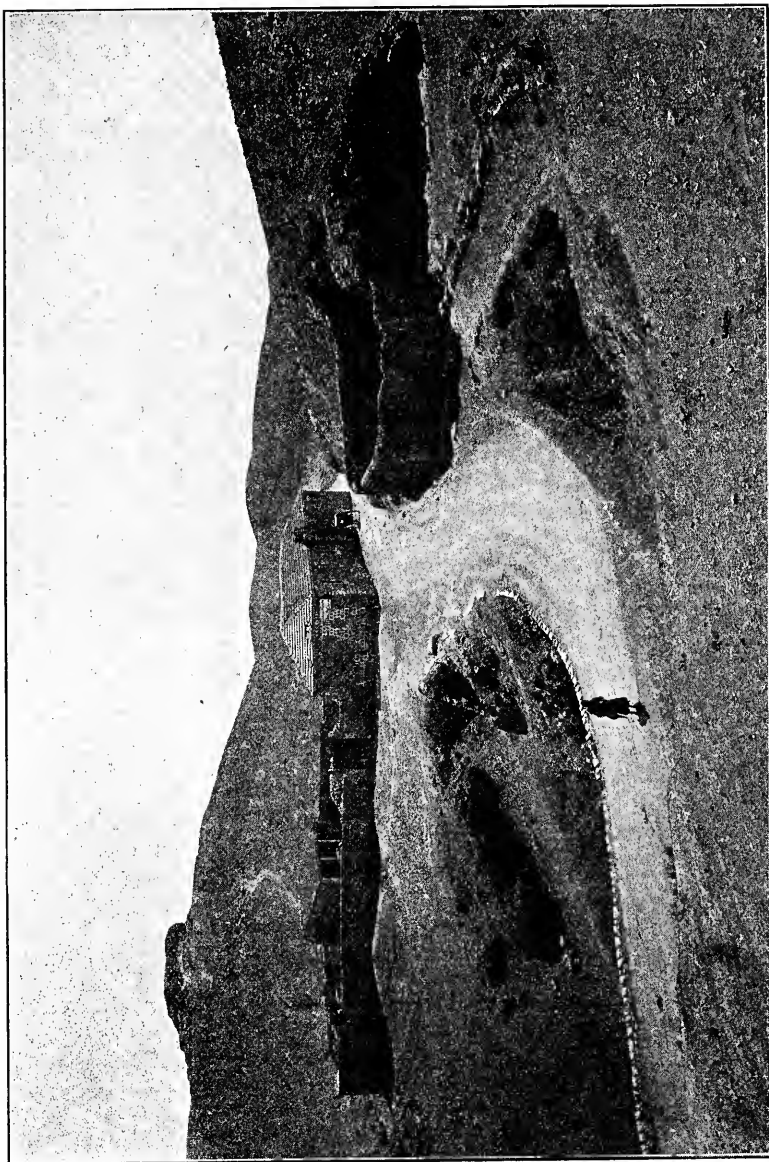
that the glorious light and truth of pure Christianity may again be seen and felt throughout this sacred city, as in the days gone by.

TRIP TO JERICHO, THE JORDAN, AND THE DEAD SEA

Thursday morning, April 17, we took carriage from Jerusalem for a side trip to Jericho, the Jordan, and the Dead Sea. The road led around the city, giving us another good view of the walls, Damascus Gate, Grotto of Jeremiah, Golgotha, and St. Stephen's Gate; thence descended, crossing the Valley of the Kidron, and passing the Garden of Gethsemane; then gradually ascended as it crossed the slope of the Mount of Olives; and after forty minutes we reached the town of Bethany, a description of which I will give later. As we passed along the way, our attention was called to the numerous flocks of sheep and goats pasturing on the hillsides, attended by shepherds who watched them, the same as was done thousands of years ago. Our road now descended in long windings until we reached the bottom of a deep valley, where we came to a watering-place known as the Apostles' Spring, the only well between Bethany and the Jordan Valley. It is claimed that Christ and his apostles stopped and drank here (whence the name), which is quite likely; for any party traveling from the opposite direction across the wilderness of Judea would be glad for the opportunity of resting and refreshing themselves in such a place.

The mountains of the "wilderness" through which we were passing were for the most part uninteresting, presenting quite a barren appearance. Occasionally some wretched Bedouin tents by the wayside added a little touch of variety to the scene. About half way to Jericho we came to an old khan, where a short stop was made. The district here is quite deserted, and this is said to be the only place where an "inn" has ever stood between Jerusalem and Jericho; hence tradition localizes here the inn of the good Samaritan to which the wounded man who fell among thieves was taken, as narrated in the parable of our Lord (Luke 10:30-35). This section has long been noted as a haunt of robbers.

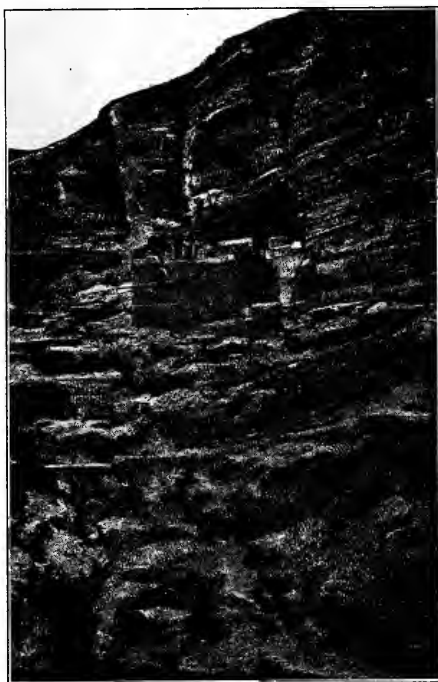
Farther on our driver stopped, and we alighted from the carriage, and walked to the top of an elevation to the left of the road, from which we could see into a very deep gorge, at the bottom of



Good Samaritan's Inn, on the Road to Jericho

which is a stream of water. This is usually identified with the brook Cherith, where Elijah, while hiding from Ahab, was fed by the ravens (1 Ki. 17:3-6). High up on the rock wall on the side of the gorge a cave has been converted into the Monastery of St. George. A more desolate-looking place would be difficult to imagine; therefore those anchorets, who desire to separate themselves from all men, could not do better than to take up their abode in these almost inaccessible cliffs. While looking at this place, we remarked, "How such a life contrasts with the earthly life of Christ and his first disciples!" Jesus mingled freely with the multitudes for the apparent purpose of touching human life on all of its different levels, and thus elevating, sanctifying, and purifying it. The apostles also recognized the fact that if their labors were to be of benefit to men there must of necessity be a point of contact with men.

Soon we came in sight of the Dead Sea and the plain of the Jordan far below; while to the east rose the mountains of Moab, Mount Pisgah towering above the rest. Entering the plain, we passed on our left the place where excavations have brought to light the winter palace of Herod. On the right we saw the remains of a large pool which formerly belonged to an irrigation system which made this district fertile and beautiful. A little farther along we crossed a bridge over the valley and entered the modern village of Jericho. We did not hesitate here, but turned to the left and drove perhaps three-fourths of a mile to the northwest to the ruins of the ancient Jericho, near the "Sultan's Spring." The excavations of Professor Sellin and the German Oriental Society within the last five years, have brought to light many interesting things. It is shown that there existed an outer and



Convent of St. George

an inner wall, and part of the actual masonry has been unearthed, showing a peculiar form of construction, resting upon huge squared stones.

This was formerly a large and prosperous city situated near the foot of the mountains. It was often referred to as the "city of palm trees" (Deut. 34:3), as these trees were then quite numerous. Here journeyed the spies from over Jordan and lodged in the house of Rahab, which was built on the town wall. Yonder in the near-by mountains, perhaps in one of the numerous caves, they hid themselves while search by the men of Jericho was being conducted over the plain of the Jordan (Joshua 2). Upon these foundations before us were reared those large walls around which the confident army of Joshua marched for seven days, and these very hills echoed back the shrill blasts of the rams' horns, while the walls of the city "fell down flat" (Joshua 6). These ruins could not fail to produce a lasting impression on our memory.

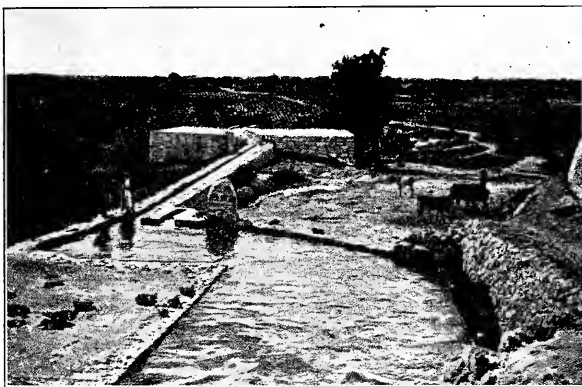
The subsequent history of Jericho is not without interest, however. It will be remembered that at the time of its total destruction by the Israelites, Joshua said, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gate of it" (Josh. 6:26). During the reign of the impious Ahab, 520 years later, Hiel made such an attempt, and as a result lost his eldest son, Abiram, and his youngest son, Segub (1 Ki. 16:34). Shortly after the death of Joshua, however, reference is made to the capture of the city of palm trees, by Eglon, king of Moab (Judges 3:13). So also the ambassadors of David, who were insulted by the king of Ammon, were instructed to 'tarry at Jericho until their beards were grown' (2 Sam. 10:5). As these references are to a time prior to the restoration of the city by Hiel, we understand that the city was rebuilt shortly after its destruction, but in another location, thereby avoiding the penalty predicted by Joshua. In the time of Elisha we find a school of the prophets established here (2 Ki. 2:5).

The spring of water, above referred to, is termed by the Christians "Elisha's Spring." When the prophet tarried at Jericho he was informed that "the spring of the waters" was not good, whereupon he asked for a cruise of salt which he took and cast into the waters, and forthwith they were healed (2 Ki. 2:18-22).

When Palestine was conquered by the Romans, Antony bestowed

this district upon Queen Cleopatra as a present. Afterwards it passed into the hands of Herod the Great, who greatly improved it and spent part of his time here. When this tyrant was lying upon his death-bed here, he caused all the nobles of the land to be shut up in the circus, or hippodrome, and gave orders that all should be massacred as soon as he died. But his bloody edict was not carried into effect (Josephus' Antiquities, XVII, 6, 5).

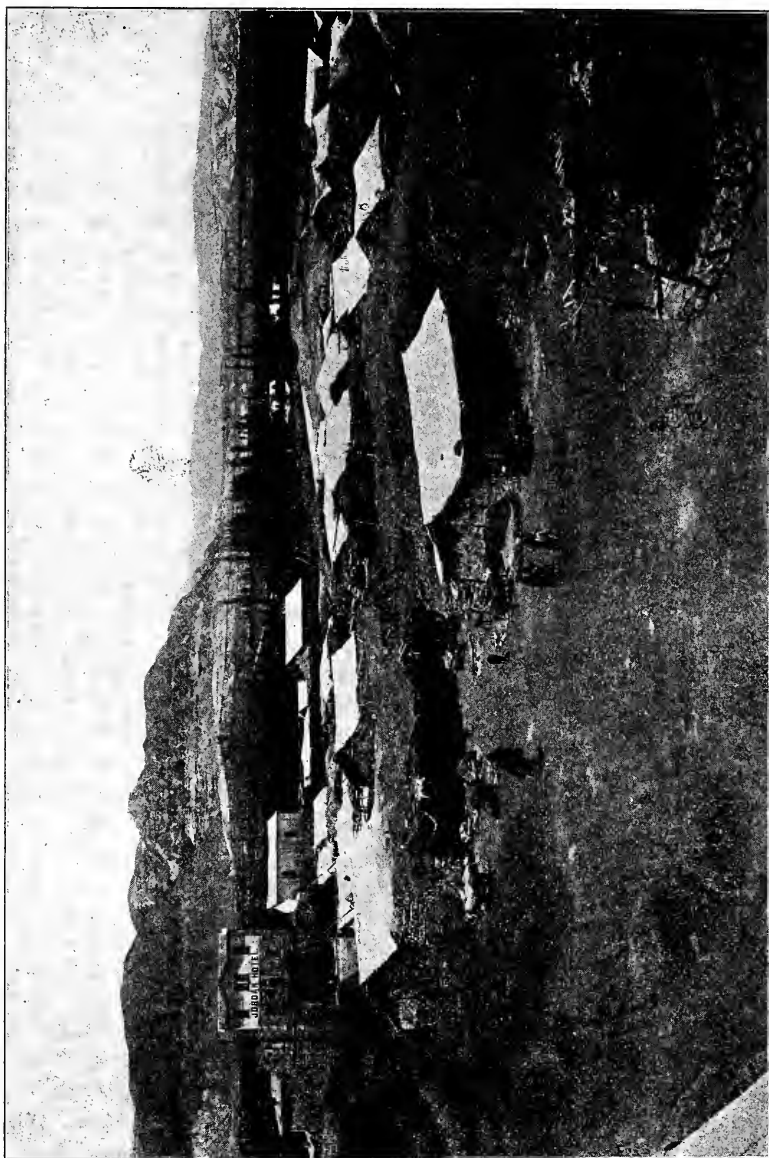
So the Jericho that existed in the time of our Savior was a large and prosperous place; and it was here that he healed the blind man who sat by the wayside begging (Luke 18:35-43). (As we were passing along we encountered a number of these beggars, which reminded us of the gospel narrative.) Here also Christ lodged in the house of Zaccheus, and from this point began his last journey to Jerusalem (Luke 19). High above the other summits, some three miles or more distant, rises Mount Quarantana, the traditional site of Christ's temptation.



Elisha's Fountain near Jericho

The cave in which he is said to have spent his forty days' fast is now used as a chapel.

Having obtained a good view of the ruins and of Elisha's Spring, we reentered our carriage and started back to the modern village, passing by a fine grove of trees which owes its existence to the waters of one of the fountains. Aside from this the general aspect of the plain around is one of waste and desolation. Dry, sandy, and scorched, the ground which one time flourished with vegetation now lies apparently worn out. This district has been described as "nothing without water, and everything with it." So it may be that if an extensive irrigation system were brought into operation this land might be reclaimed. The village itself consists of perhaps forty or fifty wretched hovels, constructed of mud, with a small sprinkling of stones. The three hundred inhabitants appear to be a vicious, indolent, degenerate race; and as we were warned against their thievish



Modern Jericho

propensities, we kept a sharp lookout on our belongings. We stopped for lunch at the Jordan Hotel.

In the afternoon we took up our journey in a southeasterly direction across the uncultivated plain of the Jordan. There was nothing here to interest us, aside from its past associations. Here, some place, was Gilgal where the hosts of Joshua encamped before proceeding to encompass Jericho (Josh. 4:19). We remembered also, far back at the beginning of Israelitish history, when the separation between Lot and Abraham took place, Lot chose the fertile plain of the Jordan, which was watered as "the garden of the Lord" (Gen. 13:10). So, also the cities of Sodom and Gomorrah were probably located somewhere in this plain.

The Plain of the Jordan

THE JORDAN RIVER

Our eyes were eagerly watching to catch the first view of the Jordan, the most interesting river in the world, being sacred alike to Jew, Ishmaelite, Mohammedan, and Christian. But we failed to obtain a distant view; for a thicket of tamarisks, willows, and poplars, which line its banks, obstructed our vision until we stood almost on its banks. The water is muddy and



Our Party on the Jordan River

very swift, hence does not possess the majesty and beauty of our rivers in America. I do not wonder why Naaman the leper thought that the clear waters of Damascus were better than the Jordan. The river is very crooked and has a fall of more than 600 feet in its course from the lake of Tiberius to the Dead Sea. The distance between these points is only a little over 60 miles, while the course of the river is over 185 miles. Lieutenant Lynch, who navigated the stream in a boat, reported twenty-seven threatening rapids.

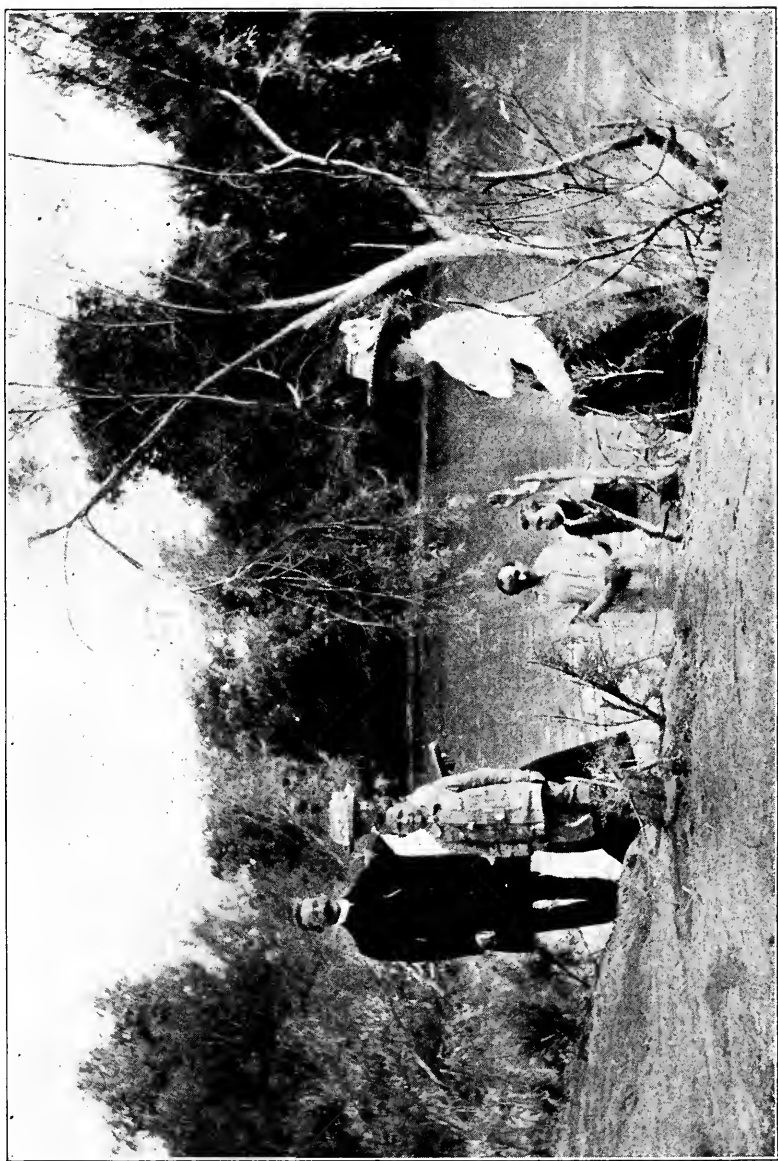
Abraham must have crossed this river when he emigrated to Canaan; and it appears that he was within sight of the river when the separation between him and Lot took place (Gen. 13:10). Later,

Jacob said, "With my staff I passed over this Jordan" (Gen. 32:10). It was also crossed by Gideon (Judg. 8:4, 5), Abner (2 Sam. 2:29), David (2 Sam. 17:22), and Absalom (2 Sam. 17:24). The tribes of Reuben, Gad, and the half-tribe of Manasseh, whose residence was on the east side of the Jordan, doubtless crossed it frequently on their way to worship in the land of Canaan. Job also was acquainted with this river (Job 40:23), and Jeremiah speaks of "the swelling of Jordan" (Jer. 12:5).

The Jordan was also the scene of some of the notable miracles of Old Testament history. Here, opposite Jericho—probably near where we were standing—Joshua and the hosts of Israel crossed dryshod; on which occasion it is said that "the waters which came down from above stood and rose up upon an heap . . . and those that came down toward the sea of the plain . . . were cut off . . . and all the Israelites passed over on dry ground" (Josh. 3:16, 17). Here also Elijah, on the day of his translation to heaven, when he had come from Jericho, accompanied by Elisha, "took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground" (2 Ki. 2:4-8). On his return, Elisha duplicated the miracle by employing the same mantle which had fallen from his ascending master (vs. 13, 14). Of course, the exact place of these events can not be determined. Naaman the Syrian was directed by the prophet to dip himself in the Jordan seven times, that he might be recovered from his leprosy (2 Kings 5). Here also Elisha caused the iron to swim (2 Ki. 6:5, 6).

But the event which above all others renders the Jordan sacred to Christians is John's baptism of the multitudes, and especially his baptism of Jesus (Matthew 3). This is said to have occurred at the very spot where we were. In commemoration of this event large numbers of pilgrims bathe in the river at the time of Easter each year. We appreciated the fact that this place of Bible interest remained in its natural state, unmarred by the hand of man: it was not covered by a church, and no excavations were needed to bring it to light. We stood there with a feeling of assurance that no material change had taken place in its immediate surroundings since the days when the multitudes lined its banks during John's baptismal services.

I also had the privilege here of following our Lord's instructions given to his ministers in the last commission. Brother Pambukdjian, who had been in our meetings in Alexandria and Cairo, and had announced his acceptance of new light, was led to renounce his infant



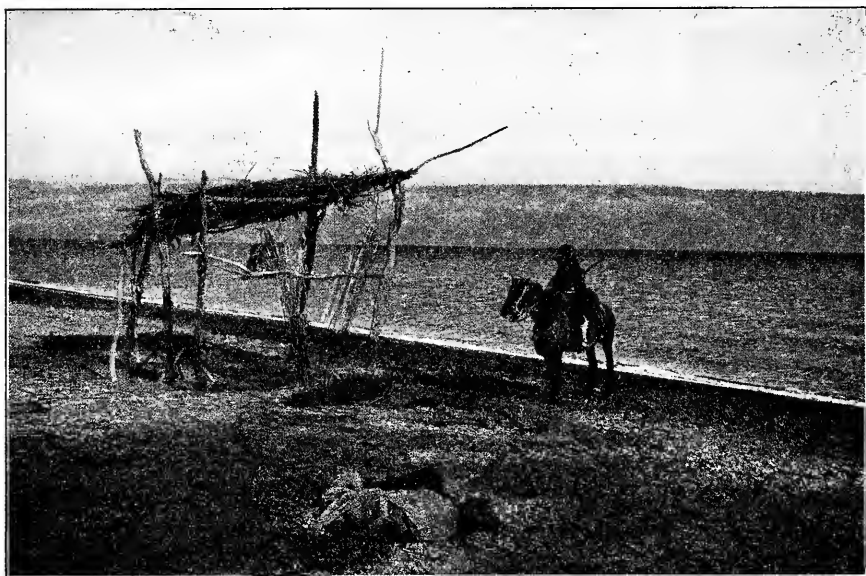
Baptizing in the River Jordan

baptism in the Armenian church, and therefore desired to be immersed in the Jordan. So our little missionary company knelt in prayer by the riverside and thanked God for the gift of his Son who, in this place, set the example for us to follow, receiving on that occasion the divine approbation, "I am well pleased." And as we opened our song-book and began to sing, the precious words of Brother Warner's baptismal hymn seemed suddenly to acquire a deeper meaning than heretofore:

Another Baptismal Service

Down into the flowing river,
Lo, the Lamb of God we see;
There he speaks in clear example:
Take the cross and follow me.

Gently buried with my Savior,
Let me sink beneath the wave;
Crucified to earth forever,
Hence alone to God I live.



The Dead Sea

Our brother came forth from the symbolic grave with heart overflowing with joy. Praise the Lord! We trust that he will walk in all of the light received and lead an exemplary Christian life in the future.

THE DEAD SEA

We felt loath to leave this sacred spot on the banks of the sacred and historic Jordan; but as our time was passing, we could not remain longer; so we reentered our carriage and started across the open country enroute to the Dead Sea. The way leads through cur-

iously shaped, chalk hills. There is no regular carriage road; but as the weather was dry, the clayey soil, which is coated with salt and gypsum, was hard, so we passed along nicely. In less than one hour we arrived at the shore of the Dead Sea, the lowest spot on the surface of the earth, being 1,290 feet below the level of the Mediterranean. This body of water is mentioned in the Bible under the names "salt sea" (Gen. 14:3), "sea of the plain" (Deut. 3:17), and "east sea" (Joel 2:20). By the Greeks and Romans it was known as the "Asphalt Sea." The name "Dead Sea" has been applied to it since the second century. This sea is 47 miles long, 10 miles wide, and its greatest depth is 1,300 feet. At the southwest end there are large deposits of rocksalt. It is estimated that more than 6,000,000 tons of water enter the Dead Sea daily, and as it has no outlet, this immense quantity must be carried off by evaporation. As a result of this extraordinary evaporation, the remaining water is strongly impregnated with mineral substances. The chloride of magnesium, largely held in solution, gives the water a very bitter, nauseous taste. It is said that fresh eggs will float in it with one-third of their volume above water. The human body can be submerged in it only with difficulty.

This sea is regarded as a symbol of death. The Jordan, originating in the region of Mount Hermon, and skipping lightly from point to point in its descent—symbolic of life and activity—ends here, as in death. Later I read the following poem in a paper published in Jerusalem.

I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

All tributary streams
Found here their grave,
Because this sea received
But never gave.

How came a fate so dire?
The tale's soon told:
All that it got it kept,
And fast did hold.

O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And, Lord, help me my best,
Myself, to give,
That I may others bless,
And, like thee, live.

At this point the view of the sea and the mountains is very beautiful. From a distance the water appears deep-blue, but close at hand it assumes a greenish hue. On the east and west sides are high, precipitous mountains. On this west side was located the wilderness of Engedi, in which David took refuge in a cave from the wrath of Saul, and in which he spared the life of the

Scenic Beauty

sleeping monarch (1 Sam. 24:1-8). It was now nearly night, so we started across the open country on the direct route to Jericho, where we arrived at the Jordan Hotel about one hour after dark.

At five o'clock in the morning we were ready to begin our long and tiresome journey up to Jerusalem. Our horses proved unequal to their strenuous task, and therefore some of our party walked up most of the steep grades. As everything in this wilderness of Judea that could possibly interest us had been considered on the going journey, there was nothing now to hold our attention except the increasing heat of the morn-

From Jericho
to Bethany



Bethany

ing sun and the constant climb, climb as we wound around and around in the mountains. Arriving at the Apostles' Spring, the driver stopped to rest his horses. From this point the ascent is very steep, the long, winding curves of the road finally reaching the top of the ridge on which the village of Bethany is situated, at the base of the Mount of Olives. Four of our party made this ascent on foot. The horses were scarcely able to bring the carriage up.

Bethany was a place where Jesus frequently resorted (Mark 11:11, 12). He sometimes lodged here at the house of Mary and Martha (Matt. 21:17; John 11; 12:1, 2). Here in the house of



Tomb of Lazarus

Simon the leper, the woman anointed Jesus (Mark 14:3). Near the border of this little town Jesus wept with Mary and her friends over the death of Lazarus, thence proceeded to the grave, and raised her brother from the dead (John 11).

We went to the traditional tomb of Lazarus. At the entrance we secured candles, then descended twenty-two steps into an antechamber; two steps more lead into the tomb itself—a cave (John 11:38), now lined with masonry. We supposed that Christ stood in this antechamber when he prayed to the Father, and then cried with a loud voice, “Lazarus, come forth.”

We next went to the site of the house of Mary and Martha. Some ruins of walls are all that remain here. A few steps away a ruined tower is pointed out as the site of the house of Simon the leper. The present village is Mohammedan, and contains about forty wretched hovels. There is nothing attractive, aside from its pleasant surroundings and historic associations. There are numerous fig-, almond-, and olive-trees.

We had expected to reach Jerusalem at noon, but it was one o'clock when we drew near. As it was Friday, the beginning of the Nebi-Musa festival, a large Mohammedan procession was about to proceed from the St. Stephen's Gate, and we found the carriage road lined on both sides, wherever possible, by an immense crowd of men, women, and children. Our driver succeeded in getting nearly through when the carriage became blocked in the throng and was delayed for about two hours. Brother Ouzounian and I worked our way through on foot and reached the hotel. The other members of our party who were obliged, involuntarily, to witness the parade stated that it was a wild and frightful affair. One chief figure was a man nearly naked who had worked himself up into a perfect frenzy, and was screaming, and brandishing a sword in a most barbarous and threatening manner.

After lunch in the hotel, we again entered the Jaffa Gate and passed across the city to the southwest corner of the Temple Area, to visit the Jews' Wailing-Place. The portion of the celebrated wall which bears this name is 156 feet long and 59 feet high. The nine lowest courses of stone in the wall consist of huge blocks, venerable with age, and interesting for the fact that they are veritable remains of the old Jewish temple. One of these blocks is 16 1-2 feet long and 13 feet wide. Every Friday evening the Jews repair to this place to bewail the downfall of Jerusalem, and to pray for its restoration. This scene is known to

Bethany

**Arrival at
Jerusalem**

**Jews' Wailing-
Place**



The Jews' Wailing-Place

have been repeated weekly since the middle ages. As it was Friday evening, we were there at the most favorable time to witness the event. Here were men standing in groups reading from their Hebrew prayer-books or Scriptures, or else engaged in the most earnest and devout conversation with each other. Some were leaning their faces against the weather-beaten wall, as though the cold stones could transfer to them the holiness of past ages. Here also were many women—some young, some middle-aged, and some tottering in the last days of life—kissing the wall, pressing their cheeks against it, and bathing it with tears, thus fulfilling *Psa. 102:14*: “Thy servants take pleasure in her stones, and favor the dust thereof.” I have long known of this weekly custom, but supposed that constant repetition would deprive it of genuine feeling, leaving only a shallow form; but as I stood watching the scene, I was convinced that this poor, deluded people who have rejected the Christ of God are really heart-broken when they approach this ancient relic of departed greatness. At this time they chant the following litany:

Leader. For the palace that lies desolate

Response. We sit in solitude and mourn.

Leader. For the temple that is destroyed

Response. We sit, etc.

Leader. For the walls that are overthrown

Response. We sit, etc.

Leader. For our majesty that is departed

Response. We sit, etc.

Leader. For our great men who lie dead

Response. We sit, etc.

Leader. For the precious stones that are burnt

Response. We sit, etc.

Leader. For the priests who have stumbled

Response. We sit, etc.

Leader. For our kings who have despised Him

Response. We sit, etc.

Another alternate anthem is as follows:

Leader. We pray thee, have mercy upon Zion!

Response. Gather the children of Jerusalem.

Leader. Haste, haste, Redeemer of Zion!

Response. Speak to the heart of Jerusalem.

Leader. May beauty and majesty surround Zion!

Response. Oh, turn thyself mercifully to Jerusalem!

Leader. May the King soon return to Zion!

Response. Comfort those who mourn over Jerusalem.

Leader. May peace and joy abide with Zion!

Response. And the Branch (of Jesse) spring up at Jerusalem.

Poor deluded souls! Still they are waiting for the Branch of Jesse to spring up at Jerusalem and restore the Jewish State. Why do they not consult their own Scriptures and learn that when this "Branch," or "root of Jesse," should come, the Gentiles would gather themselves around his standard (Isa. 11:10; 60:3-5); while his own people would lead him "as a sheep to the slaughter" (Isaiah 53)—why, I ask, do they not consider these things, and witness their fulfilment in Jesus of Nazareth whom their fathers condemned to crucifixion? The only answer that comes back to me is that melancholy reflection of the apostle on the hardened state of the Israelitish nation—a "remnant" were saved, "but the rest were BLINDED" (Rom. 11:5, 7). "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (v. 25). To us, one of the strongest proofs of the divine mission of Christ is the exact fulfilment of his prediction of the overthrow of Jerusalem and the subsequent desolation and dispersal of the Jewish nation.

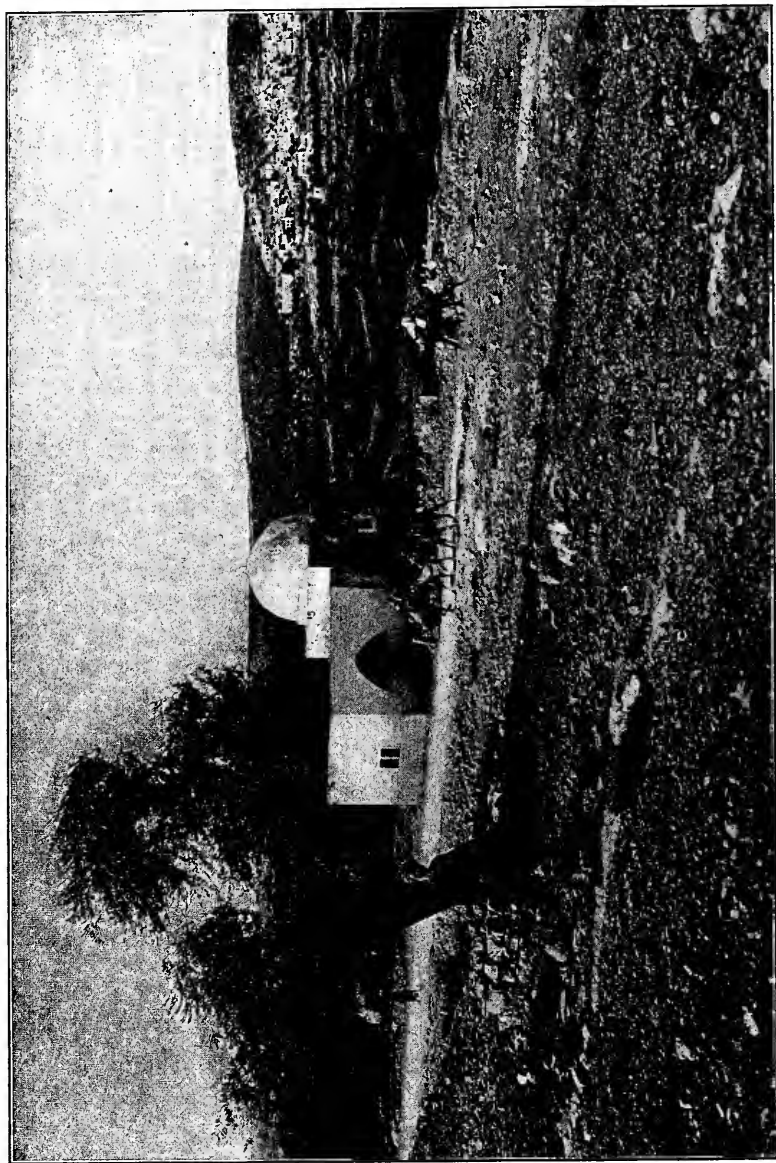
After visiting the bazaars and making some purchases, we returned to our hotel for the night.

TRIP TO BETHLEHEM AND HEBRON

Early in the morning of April 19, we left Jerusalem by carriage for a side trip to Bethlehem and Hebron. Passing the Jaffa Gate, we descended into the Valley of Gihon, and then ascended the hill to the southwest, from which position we obtained a good view of the southern part of the city. Here was pointed out the tree on which Judas is said to have hanged himself. All of its branches extend horizontally toward the east. It is possible that this tree may be five hundred years old! About two and one-half miles from Jerusalem we came to an old cistern, the traditional well of the Magi, where they are said to have again seen the guiding star. It is also said that Mary rested here on her way to Bethlehem. Farther along we came to a well from which the holy family is said to have drunk.

In about one-half hour we came to the Tomb of Rachel, which is revered by Jews, Moslems, and Christians as the touching scene of Rachel's death. The earliest Scriptural reference is this: "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. 35:19, 20). The present monument, surmounted by a dome, is not ancient, but has been restored from time to time.

**Tomb of
Rachel**



The Tomb of Rachel



Field of Boaz near Bethlehem

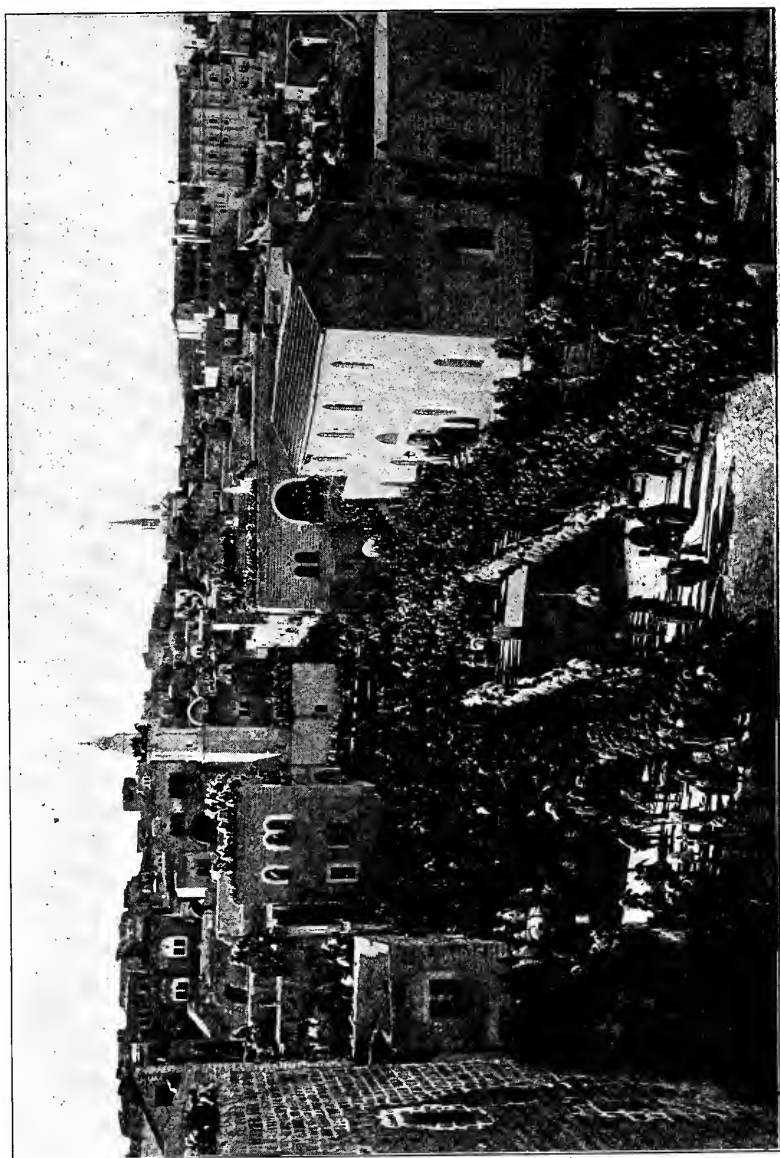
We were now nearing Bethlehem, the early home of David, and the birthplace of Jesus Christ. Joab, Asahel, and Abishai also resided here. On these neighboring hills the faithful David watched his father's sheep and performed the remarkable feats of slaying a lion and a bear, and from these pasture scenes was called by the prophet Samuel to be anointed king over Israel. To this place the sorrow-stricken Naomi returned from the country of Moab, and in these surrounding fields Ruth gleaned after the reapers in the harvest-field of Boaz, who was a resident of Bethlehem. On these hilltops the shepherds, weary with watching their sheep during the long hours of the night, were startled by a supernatural light and the appearance of the heavenly messenger, who announced the birth of the Christ-child; yes, these very hills and valleys echoed that night with the strains of celestial harmony, "Glory to God in the highest, and on earth peace, good will toward men"—strains which, taken up by multitudes of redeemed men and women, have been wafted from mountain to mountain and from plain to plain and rolled in one majestic chorus around the world. It is this event which has placed the name of Bethlehem upon all our lips, and which causes our minds to turn to this humble village whenever Christmas-tide comes round. The inspiration of the past seemed suddenly to seize our souls, and we burst forth in joyous song:

**Memories of
Bethlehem**

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

"For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth."

Near the entrance to the village we followed a footpath to the left, leading to David's well. I recalled the time when David was at war with the Philistines, and his home town, Bethlehem, was in the hands of the enemy. He longingly said, "Oh, that one would give me drink



Christmas Day in Bethlehem

of the water of the well of Bethlehem, which is by the gate!" (2 Sam. 23:15), whereupon three of his devoted followers undertook the perilous task, and succeeded in bringing him the desired water. The grateful king, realizing its cost, regarded it as the blood of the three men who had jeopardized their lives for his sake; therefore he would not drink it, but "poured it out unto the Lord." At the present time the water is not good.

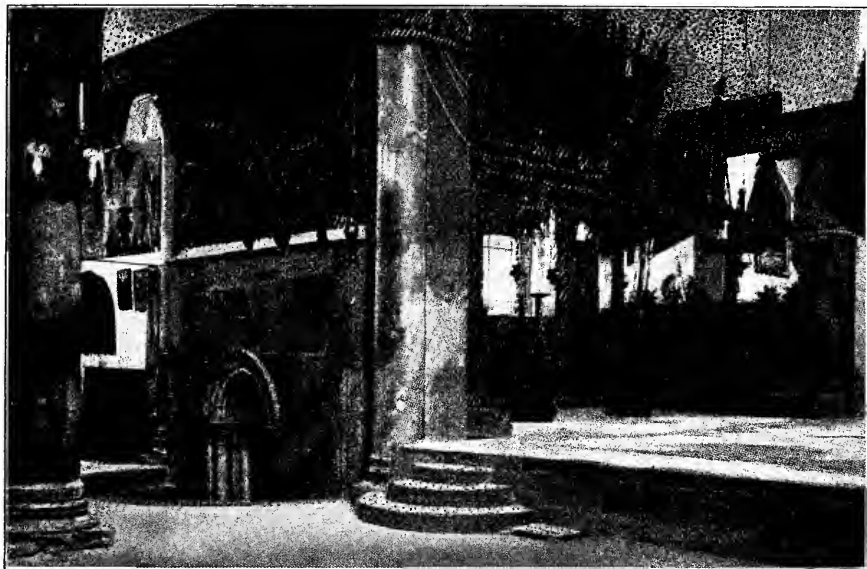
We then proceeded to the Church of the Nativity, which is erected over the traditional site of the birthplace of Christ. This church is still in some respects a fine building. The nave is the oldest piece of Christian architecture in the world, the remaining part of a grand church erected here by Empress Helena in 327 A. D. The plain structure of the interior testifies to its age. It has four rows of marble columns containing stones which are said to have once formed a part of the temple at Jerusalem. The roof is formed of rough cedar from Lebanon. A Greek inscription contains an extract from a decree of the Council of Constantinople (381 A. D.) concerning the Godhead of the Holy Ghost. There are ancient scenes, representing Christ's entry into Jerusalem, his ascension, etc. On Christmas Day, 1101, Baldwin was crowned king here.

We descended two flights of stairs into the Chapel of the Nativity. As an Armenian service was then in progress there, our guide informed us that we could not enter: but Brother Ouzounian pressed forward, saying, "I am an Armenian"; and when he met the bishop at the entrance, he soon obtained permission for us. The service continued without interruption, the officiating priests paying no attention to us. Under the altar a silver star is set in the pavement, and an inscription states that here Jesus Christ was born of the Virgin Mary. Above are fifteen silver lamps which are kept burning perpetually. This spot was richly decorated as early as the time of Constantine.

A few feet distant we descended three steps into the Chapel of the Manger. The manger in which Christ is said to have lain *is of marble*, with a white bottom and brown front. We were sure that this claim was nothing but wretched deceit; for a beautiful marble cradle would not have been lying in a stable simply to accommodate the holy child. Furthermore, the original cradle is shown in a church in Rome (?). But the tradition that the birth of Christ took place in a cave is ancient, for it is so stated by Justin Martyr, who wrote in the second century. In the southwest corner of the church we descended into the Chapel of the Innocents. According to tradition, a

number of children who had been brought to this place for safety were slain here by Herod. In an adjoining chapel we were shown the place where Joseph had his dream in which the angel commanded him to flee into Egypt.

We then entered another passage where we were shown the tomb of St. Jerome, the great Latin church Father, who was born in Dalmatia about 339 and died at Bethlehem in 420. His Latin version of the Old Testament is the foundation of the Vulgate, the standard of



Interior of Church of the Nativity—Bethlehem

the Latin church until this day. Opposite his tomb the grave of his pupil Paula is shown, also the tomb of her daughter. A little farther to the north we entered the Chapel of St. Jerome, a large apartment hewn out of the rock and now lined with masonry. Here the great Father is said to have lived and written his chief works. A large painting shows Jerome with the Bible in his hand.

Leaving Bethlehem, we descended a steep and rocky road leading down to the main road from Jerusalem to Hebron, from which we had diverged at Rachel's Tomb in order to visit Bethlehem.

The next place of interest was the Pools of Solomon, six miles from Jerusalem, at the head of the Wady Urtas valley. These remarkable architectural remains date from the time of the old Jewish mon-

archy. They are three in number, covering about seven acres of ground, and were constructed one above the other by building dams across the valley. They were connected by conduits,

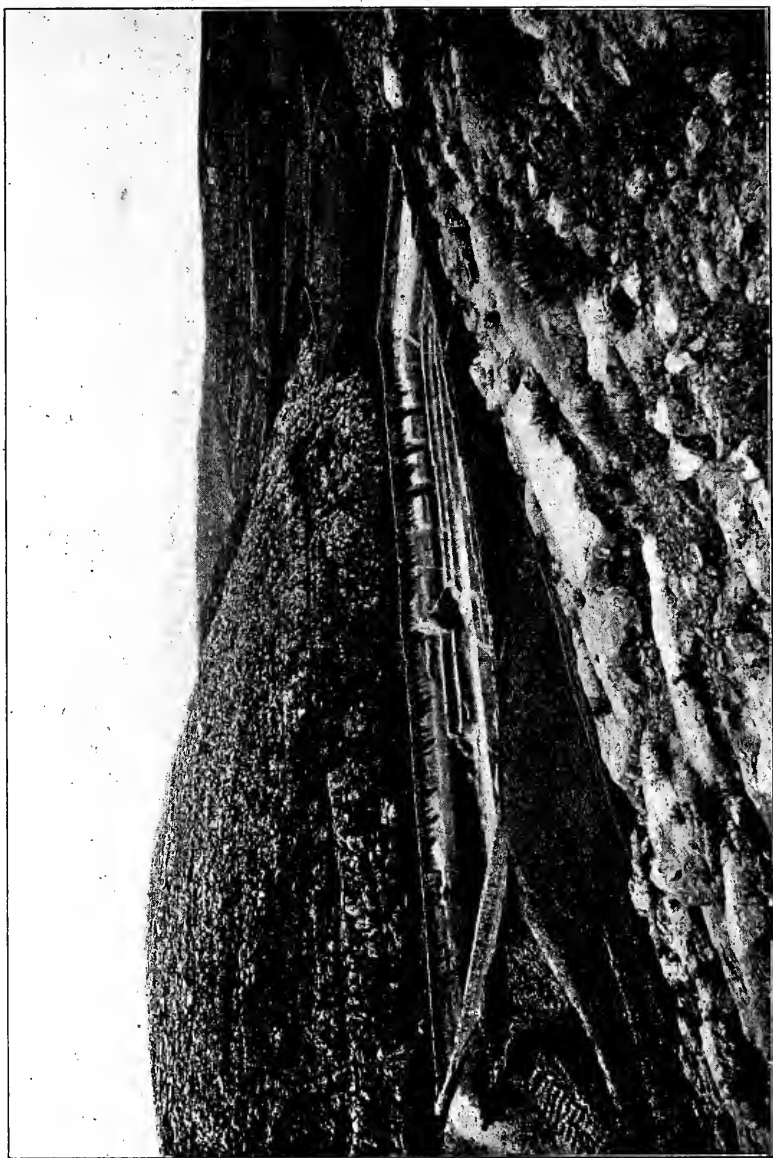
**Pools of
Solomon**

and served as a reservoir for the old aqueduct of Jerusalem. The gardens of Solomon are supposed to have been located in the Wady Urtas valley, hence the reference to pools for irrigation purposes mentioned in Eccl. 2:6, is usually identified with these pools—"I made me pools of water, to water therewith the wood that bringeth forth trees." These pools are supplied by four natural springs, the largest of which is the Sealed Fountain. According to tradition, Solomon shut up this spring and sealed it in order to preserve its fresh water for his own drinking purposes. Cant. 4:12 is supposed to refer to this—"A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."

But these springs did not suffice for the water supply of ancient Jerusalem, so another conduit, emptying into the middle one of these three pools, conveyed water from the valley of the Arrub, about six miles distant. The remarkable windings of this conduit equals about forty-seven miles. From the pools the water is conveyed to Jerusalem by two different conduits. One of these, partly cut in the rock and partly constructed of masonry, led along the slope of the Wady Urtas and descended into the valley west of Bethlehem near Rachel's Tomb, where it ascends the northern side of the valley again through an inverted stone siphon, constructed of perforated stone blocks firmly united by cement. This siphon is not only remarkable in its construction, but it also shows a knowledge of hydrostatics which even the Romans did not possess when they built their high arched structures for conducting water over the valleys near Rome. This conduit connected with the upper Gihon pool near Jerusalem, entered the city at the Jaffa Gate, and supplied the Citadel, Pool of Hezekiah, and other points along the Tyropœon Valley, until it joined the Pool of Siloam.

The other conduit conveyed water to the city from the pools and springs in great windings about twenty miles long. As these pools and fountains have an altitude about two hundred feet above the temple hill, the water was easily conveyed to the highest point in Jerusalem. The magnitude of this water-system naturally suggests the work of some energetic king, such as Solomon. Pilate afterwards repaired this conduit with money taken from the temple treasury.

We visited the Sealed Fountain. The well-house contains two dark chambers, and in the inner one the water breaks forth from the wall. We also visited the upper and central pools, but for the lack



The Pools of Solomon

of time did not descend to the lower one, which is said to be the finest of the three. They are arranged at intervals of about one hundred fifty feet.

From the Pools of Solomon we ascended the hill to the southwest, from whence we obtained a good view of Bethlehem and the Mount of Olives. From this point our route was rather uninteresting for some time. The dilapidated towns and ruined terraces gave evidence that this section was formerly rich and that it had supported a large pop-



General View of Hebron

ulation; but at present it is almost abandoned. The hills are covered with prickly and stunted trees. We passed Beth-Zachariah, where Judas Maccabeus was defeated by Antiochus Eupator. We also saw many rock-tombs and small caverns in a hillside, and a little farther along we came to a spring in which Philip is said to have baptized the eunuch (Acts 8:36-39). This is so marked on the mosaic map of Madeba, already referred to.

HEBRON

As we approached Hebron, however, we found ourselves entering a most fertile district. Here were beautiful vineyards and fruit orchards. We remembered that this was the Eschol of the Bible, where the spies obtained the grapes which they carried on a pole back to

the camp of the Israelites (Num. 13:22-24). The hilltops, although stony, contained rich pastures in which were many sheep, goats, and cattle. To the left of the road we saw the ruins of a building, of which only the south and west walls are preserved. Three courses of stone are visible, and they consist of blocks of great size. Jewish tradition places here the grove of Mamre of which we read in Genesis. However, the so-called "oak of Mamre" is shown in the garden of the Russian Hospice about one-half hour's drive from Hebron. The trunk of the oak is thirty-two feet in circumference at the bottom, but it is slowly dying. As our time was limited, we did not get to make a side trip from Hebron to this place.

Hebron is one of the oldest of existing towns. In Num. 13:22 we read, "Now Hebron was built seven years before Zoan in Egypt."

**Residence of
the Patriarchs**

Abraham, Isaac, and Jacob spent much of their lifetime here. It was from Hebron that Jacob sent Joseph to seek his brethren, when he was betrayed by them and sold as a slave into Egypt (Gen. 37:14-28); and it was also from this place that the patriarchal family departed for Egypt, by way of Beersheba (Gen. 46:1). At the time of the conquest by the Israelites, Caleb was given Hebron as a reward for his faithfulness, because (with Joshua) he brought back a good minority report of the country, contrary to the adverse decision of the ten spies (Josh. 10:36, 37 with 14:6-13). Later, however, the city was assigned to the priests and was chosen as one of the three cities of refuge on the west side of the Jordan (Josh. 20:7; 21:11-13); while the inheritance of Caleb was removed to the rich suburbs and surrounding villages (Josh. 21:12).

When David became king of Judah, he established his capital at Hebron, where he reigned seven and one-half years (2 Sam. 2:1-4, 11). Here, after the death of Saul's son, the elders of the northern tribes journeyed to see David and requested him to rule over the entire nation, and then anointed him king over all Israel (2 Sam. 5:1-3). But as Hebron is situated near the southern border of Palestine, it was not sufficiently central for the capital of the nation; hence David marched to Jerusalem, captured from the Jebusites the stronghold of Zion, and established his capital there (vs. 7, 9).

Hebron has since passed through various vicissitudes. In 1187 it was captured by Saladin, and has to this day remained under the Moslems, who are notorious for their fanaticism. The present number of inhabitants is about twenty-two thousand, two thousand of whom are Jews; none are Christians. The place is not often visited by tour-

ists; and it may be that one does run a certain risk in going among these fanatical Moslems, said to be the most turbulent in all Palestine. But we were specially interested in Hebron because of its association with Abraham and the other patriarchs. It was here that Abraham, on the death of Sarah, purchased from Ephron the Hittite, the double-cavern of Machpelah as a family burial-place, in which he was afterwards entombed. Isaac and Jacob, and their wives, Rebekah and Leah, were also buried here (Gen. 49:29-31). Rachel, it will be remembered, died by the wayside and was buried near Bethlehem.

The cave of Machpelah is now covered by a Mohammedan mosque. This is esteemed by the Moslems as one of the holiest places, and

Christians are excluded from it. I understand that a few people of high rank have gained admittance, probably by means of the all-powerful *bakshish* (money).

It is surrounded by a high enclosing wall, which is strengthened on the outside by square buttresses, 16 on each side, and 8 at each end. At the four corners stood minarets, but only two now remain. Up to the height of 39 feet this wall consists of large drafted stones dating back to the Herodian period. On the south side a flight of steps leads up to the interior court of the mosque, which is about 14 feet above the street level. Unbelievers are permitted to advance as far as the seventh step. Brother Pambukdjian and Gerald ran ahead of our guide and reached the thirteenth step before they could be stopped. Knowing that these Moslems were fiercely fanatical and that it would be a very small thing for them to murder a person who had trespassed in their holy place, the rest of us were very thankful that no one was in sight at this time except our guide and some small children. Beside the fifth step is a large stone with a hole in it, and this hole is said to extend down to the tomb.

Within the mosque itself, we are told, cenotaphs of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, are shown; while the tombs themselves are in the cave below. At an earlier period, when the Holy Land was in the power of the Christians, access to this place was not denied. Benjamin of Tudela says that the sarcophagi above ground were shown to most pilgrims as the real ones, but that if some one offered an additional fee "an iron door is opened, which dates from the time of our forefathers who rest in peace, and with a burning tapir in his hands the visitor descends into the first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchers, those of Abraham, Isaac, and

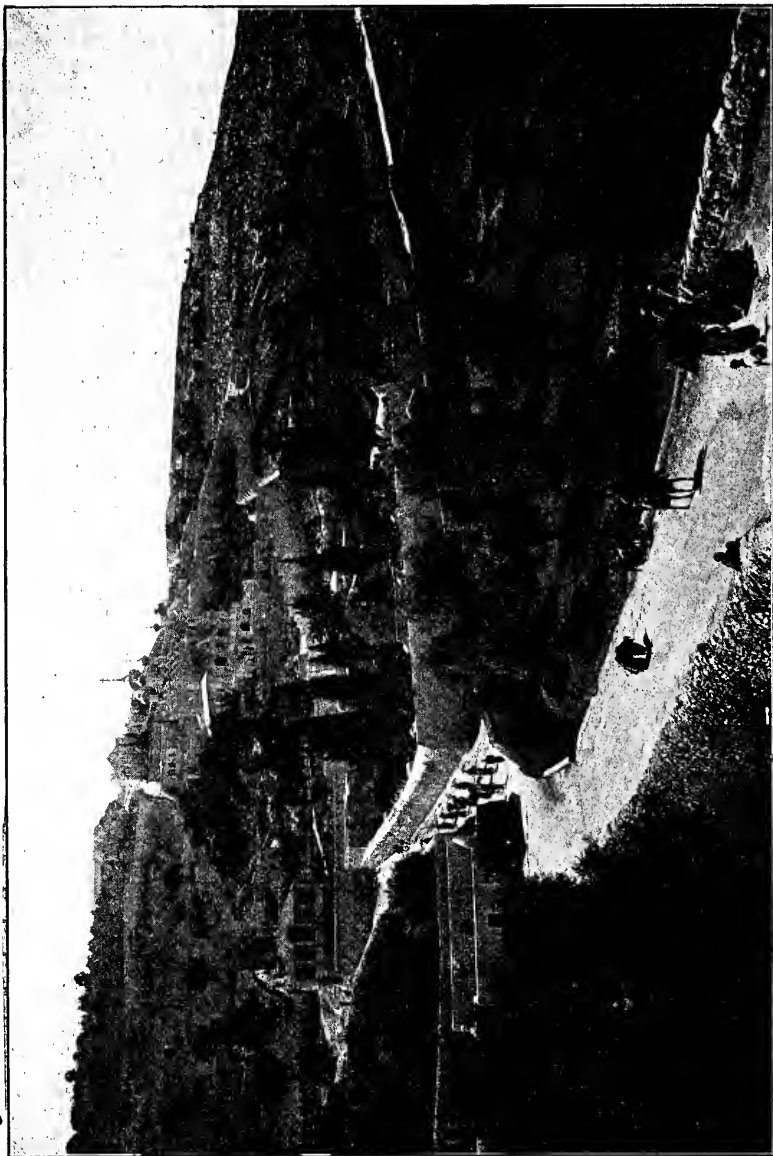
Jacob, and those of Sarah, Rebekah, and Leah, one opposite the other. All these sepulchers bear inscriptions, the letters being engraved; thus upon that of Abraham: 'This is the sepulcher of our father Abraham, upon whom be peace'; even so upon that of Isaac and all the other sepulchers" (Itinerary 1:77).

The identity of this place appears to be beyond dispute, for the ablest and most critical scholars have passed it by without question. No wonder that the poor Jews, denied access to the tombs of their fathers, advance every Friday as far as the seventh step, before mentioned, and lament here as they do at the wailing place in Jerusalem.

Our guide took us around to a high elevation on the northeast of the Haram, as this sacred area is called, and from this position we obtained a good view of the court and buildings within the enclosing walls. It is unnecessary to state that we longed for the privilege of descending into the cave and standing by the real sepulcher of the patriarchs, but such was impossible, therefore we turned away.

It was at the gate of Hebron that Abner was assassinated by Joab, and he was buried here (2 Sam. 3:27, 32). A Moslem tomb is pointed out as his tomb; but as there is no likelihood of its being genuine, we did not visit it. We next went to the Birket es-Sultan. This pool, constructed of hewn stones, is very ancient and is square in form, being 132 feet on each side. This is undoubtedly "the pool in Hebron" over which David hung the murderers of Ishbosheth (2 Sam. 4:12). Some assert that the ancient Hebron lay a little to the west on a hill now covered with olive-trees. At the top of this hill are ruins of old walls, within which is the tomb of Jesse, David's father. This we visited. While climbing this hill, we were trailed by a number of suspicious-looking men, who endeavored to lead us away from the course which we had previously decided to take; but we succeeded in turning them aside (by the aid of a little money), and returned again into the town. We really felt a sense of relief when we were again in our carriage on the way back to Jerusalem. It was after eight o'clock at night when we reached our hotel.

**The Birket
es-Sultan**



Gethsemane from Jerusalem

VISITING THE ENVIRONS OF JERUSALEM

Next morning, April 20, we started out to visit a few places which had not been included in our former excursions. Passing around to the east side of the city, we crossed the valley of the Kidron and came to the Garden of Gethsemane. It is a beautiful place, quiet and secluded, and surrounded by a wall. Just outside the present entrance-door is a rock marking the spot, so it is said, where the three disciples slept while Jesus

**Garden of
Gethsemane**



In the Garden of Gethsemane

prayed. We entered by a very low door on the east side. For many centuries this place has been identified as the scene of our Lord's agony and apprehension, and its location agrees perfectly with the Bible narrative. It is across the Brook Kidron, at the base of the Mount of Olives. The garden belongs to the Franciscans, and they have taken great pains to keep it well preserved. Most interesting of all the things contained in it are eight olive-trees, venerable with age, said to date from the time of Christ. Some of these are of very large size and their trunks are split with age, and without doubt they are slowly dying. Olive-trees are known to attain a very great age. I had seen a great many old ones in the East, but none that present such

an appearance of extreme old age as these. We have every reason to believe that this was the scene of Christ's earnest prayer on the night of his betrayal; that here, conscious of his coming doom, his humanity shrank from the trying ordeal as he cried, "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"; while the extreme agony of his soul manifested itself in the great drops of perspiration which fell from his lovely face; that here he struggled, and wept, and groaned for sinful man, preparatory to the mock trial, cruel scourging, and rejection of the reviling multitude who rushed him onward to Calvary, where amid Nature's convulsions he expired—"stricken, smitten of God, and afflicted." While contemplating such scenes as these, our hearts swelling with gratitude for deliverance purchased at such a price, the hot tears found their way to our cheeks.

"Beyond where Kidron's waters flow,
So brightly and so free,
Behold the loving Savior go
To sad Gethsemane."

Leaving the garden, we started southward down the Valley of Jehoshaphat and soon reached the Tomb of Absalom. The lower part of this peculiar monument consists of a cube about 20 feet square and 21 feet high, cut out of the solid rock so as to leave an area or niche around it. Above the architrave rises a square superstructure of large stone, and above this is a cylindrical structure terminating in a cone, which widens a little at the top like an opening flower. The entire monument is 48 feet in height. In 2 Sam. 18:18 we read, "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place." The "king's dale" has usually been identified with the Valley of Jehoshaphat, hence this tomb is popularly known as Absalom's. In memory of Absalom's disobedience, the Jews used to pelt this monument with stones whenever they passed it. The Ionic half-columns and corner pilasters, and the Doric architrave suggests the Greco-Roman period; therefore scholars now reject the idea of its really being the tomb of Absalom. But we have the plain testimony of such a monument's being erected by Absalom. Is it not possible that in a later age the old and rude structure may have been remodeled in harmony with the prevailing taste, thus giving it a more dignified appearance?

A little farther south we came to the Grotto of St. James, which we entered. This is a rock-tomb in which, according to tradition, St. James lay concealed without food from the time of the apprehension of Jesus until after his resurrection. A later tradition makes this his tomb. There are a number of chambers adjacent, containing numerous shaft-tombs. Immediately to the south of the entrance to this grotto is the Pyramid of Zacharias, which the Christians say was erected in honor of the Zacharias mentioned by St. Matthew (Matt. 23:35). The monument is about 17 feet square and 30 feet high, and is entirely hewn in the rock. The cube-like lower part is surmounted by a pyramid. The Ionic half-columns with which the sides are adorned seem to point also to the Greco-Roman period.

While speaking of the tombs of saints, I might pause in this connection and refer to a form of apostasy everywhere prevalent in the East—a sacrilegious reverence for dead men's tombs and bones. This has been so well described by W. M. Thomson in "The Land and the Book" that I will just quote his own language:

"This is the most prevalent superstition in the great empire of China; and in Western Asia, Jews, Moslems, Metawelies, Druses, Nesairiyeh, Ismailiyeh, Kurds, Yezedy, Gipsies, and all sects of Christians, are addicted to it. Every village has its saints' tombs—every hilltop is crowned with the white dome of some neby or prophet. Thither all resort to garnish the sepulchers, burn incense and consecrate candles, fulfil vows, make offerings, and pray. So fanatical are they in their zeal, that they would tear any man to pieces who should put dishonor upon these sacred shrines. Enter that at Hebron, for example, and they would instantly sacrifice you to their fury. Now, it was for rebuking this and other kinds of idolatry that 'the fathers killed the prophets'; and those who built their tombs would, in like manner, kill any one who condemned *their* idolatrous reverence for these very sepulchers. Thus the Pharisees, by the act of building these tombs of the prophets, and honoring them as they did, showed plainly that they were actuated by the same spirit that led their fathers to kill them; and, to make this matter self-evident, they very soon proceeded to crucify the Lord of the prophets because of his faithful rebukes. Nor has this spirit changed in the least during the subsequent eighteen hundred years. Now, here in Jerusalem, should the Savior reappear and condemn with the same severity our modern Pharisees, *they would kill him upon his own reputed tomb*. I say

this not with a faltering *perhaps*, but with a painful certainty. Alas! how many thousands of God's people have been slaughtered because of their earnest and steadfast protest against pilgrimages, idolatrous worship of saints, tombs, bones, images, and pictures! And whenever I see people particularly zealous in building, repairing, or serving these shrines, I know them to be the ones who allow the deeds of those who killed the prophets, and who would do the same under like circumstances. If you doubt, and are willing to become a martyr, make the experiment tomorrow in this very city. You may blaspheme the Godhead, through all the divine persons, offices, and attributes, in safety; but insult these dead men's shrines, and woe be to you."

Nor is this description overdrawn. Everywhere in Palestine and Syria we saw this same fanatical reverence for tombs and holy places,

and evidence sufficient to convince us that any violation of their sanctity would meet with swift retribution. But this is not all. The Christian sects frequently have the most bitter quarrels among themselves over their respective rights to these holy shrines. In the Church of the Holy Sepulcher, in Jerusalem, it is necessary to have *Moslem* guards to preserve order and prevent the Christians (?) from fighting and killing each other. In spite of all these precautions violent and shameful quarrels have nevertheless occurred. Once a guard in the Church of the Nativity, at Bethlehem, was observed occupying the same place at all times; and when asked why he always stood in this position, he pointed to the wall, and said, "I am guarding that nail. The Armenians placed it there, and the Greeks have vowed to pull it out, while the Armenians have vowed that they shall not." Oh what a shame! But enough of this.

We now descended to the bottom of the Valley of Jehoshaphat. On the west, high above us, rose the east wall of the Haram esh-Sherif or place of the temple. But excavations have revealed that this valley outside of the wall has been greatly filled up with rubbish, so that the lower part was once a little farther west and much lower than it is at the present time. Thus at the north end (the northeast corner of the Temple Area) the wall reaches a depth of 118 feet below the present level of the ground; while at the south end the towering wall which is now 77 1-2 feet high above ground is in reality one-half buried. In ancient days the wall of the Royal Cloister surmounted this, so that in the time of Christ this corner of the wall was over 200 feet in height. It is supposed that the pinnacle of the temple, mentioned in connection

Shameful
Quarrels in
Holy Places

Valley of
Jehoshaphat

with Christ's temptation, stood on this corner of the wall. The Kidron Valley being then much deeper than it is at present, the distance from its bed to the top of the wall at this point must have been fully three hundred feet. Thus excavations have shown that the account of Josephus concerning the great height of this corner of the wall was not as greatly exaggerated as it was long supposed to be.

A little farther south we came to the Fountain of the Virgin, which derives its name from an old legend that states that the Virgin once washed the swaddling clothes of her Son here. It was here that Solomon was anointed king (1 Ki. 1:38). It has thirty steps down to the water, which lies in a bason 11 1-2 feet long and 5 feet wide. Many women were coming here to fill their large jars with water. These they carried away on their heads. At a very early period efforts were made to convey this water into the city. The earliest was by a channel cut in the rock, and which conveyed the water to the Pool of Shiloah (Siloam), which lay a little farther down the valley and was enclosed by the ancient city wall. Perhaps this was referred to by the prophet Isaiah, who speaks of "the waters of Shiloah that go softly" (Isa. 8:6).

But in time of war this channel would not be allowed to convey water into the city, as the spring would be appropriated by the enemy; therefore one of the early kings constructed a subterranean passage which would convey this water into the city, and thus deprive the enemy of its benefits. And this recalls one remarkable feature of ancient Jerusalem—its water supply was always abundant, while besieging enemies suffered terribly for lack of water. The construction of this underground channel was doubtless the work of King Hezekiah, for we read that "he made a pool, and a conduit, and brought water into the city" (2 Ki. 20:20). The channel is of very rude construction and is not straight, but has several windings; and a number of places in the sides indicate that the workmen frequently lost their way. The distance of the channel is over 1,700 feet. It is possible to pass through this channel; but as the spring is intermittent, it is dangerous to do so, for water frequently fills it quite unexpectedly. Another object of special interest is connected with this subterranean channel. In 1880 the oldest Hebrew inscription known was found in this channel near the south end. It gives in detail an account of the construction of the channel, and states that the workmen began working at both ends. After receiving this information the channel was again examined, and the place was found near the middle where the picks of the diggers met. This ancient inscrip-

tion on a block of stone I afterwards saw in the Imperial Museum in Constantinople.

We continued our course down the valley until we came to Job's well, which is located at the place where the Valley of Hinnom joins the Valley of Jehoshaphat. The well is 125 feet deep. We had a drink from its water, which is very good.

We then turned westward into the Valley of Hinnom, the Hebrew name of which is *Ge Ben Hinnom*. In this place lay Tophet, where the children of Israel in their apostasy reverted to the most shocking rites of idolatry, as we read in Jer. 7:31, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." When King Josiah overthrew this idolatry, he defiled the valley by casting into it the bones of the dead, the greatest of all pollutions among the Hebrews. This he did in order to make the valley itself unclean and detestable, and thus prevent the recurrence of such fearful idolatry (2 Ki. 23:10). From this time it was used for a dumping-ground into which every kind of refuse was cast, the combustible portion being consumed by fire. It thus became a sort of type of hell, to which the word *Gehenna* (contraction of the Hebrew *Ge-Hinnom*) is applied in the New Testament.

It was now time for us to return to our hotel for lunch. Being midday, the sun beat down upon us, and it was extremely hot in the bottom of that valley, which is 350 feet below the Temple Area. Therefore we did not feel like following the Valley of Hinnom around to the west side of the city; instead, we turned to the north and ascended the hill directly to the south wall of the city. We will not soon forget that climb in the hot sun, with the disagreeable odor from the valley greeting us at every step—for Hinnom is still the place where refuse-matter is cast. When we reached the top, nearly exhausted, and stopped to wipe the perspiration from our faces, Sister Hittle remarked that it was pleasant, after spending so many hours in the "valley of hell," to stand on the top of Mount Zion where we could get a good breath of God's pure air. We followed the city wall around to the Jaffa Gate, and then proceeded to our hotel, where we remained the rest of the day.

We arranged to leave Jerusalem next morning for Nabulus. About six o'clock we were all ready, with luggage at the door, waiting for our carriage to come. After waiting for some time, Brother Ouzounian and I went to see what was the matter, and found that the man whom we had engaged to take us had gone on

another drive; so we were left. We endeavored to find another carriage, but it was then too late to start, so we were obliged to remain until the next day. We had sufficient experience to convince us that the majority of carriage-owners and
Oriental Carriage-Drivers -drivers could not be trusted at all. We finally learned that we must do like other travelers were doing—require the carriage-owner to deposit money with us when an agreement was made, in order to guarantee his presence at the stated time. This we found to be a very efficient method, but it seemed very strange to me that these carriage-men should give money to us who were strangers. They appeared much more willing to trust us than we were to trust them. One night Brother Ouzounian and I started out to secure a carriage for the next day. As we proceeded along a very dark street, we came to a carriage and soon an agreement was entered into. Brother Ouzounian asked them for money, and they unhesitatingly advanced an amount equal to about two-thirds of what we were to pay them the next day. After we left, I remarked that I did not think I could ever identify those men or the carriage, and I did not believe they could identify us. But the next morning the carriage was at our hotel at the appointed time. Some things we learn by books, and some other things we must learn by experience.

But we felt that perhaps after all it was the will of God for us to remain another day in Jerusalem. During our stay our time had
Distributing Literature been so completely occupied in visiting the various places of interest that we had not gotten to do as much spiritual work as we had hoped, so this extra day gave good opportunity for going among the people and distributing many tracts in the English, French, and German languages. Brother Ouzounian was very useful in this work and in talking with the people. In the afternoon there was a number of new arrivals at the hotel, and in the evening one of this number came up-stairs where we were sitting in the public hall, and we engaged in conversation. He seemed very much interested in the truth, claimed to have a definite, personal experience of salvation; and we trusted that through this short visit he would be brought out into the full light of the gospel of Christ. He gave us his address, Cairo, Egypt, which is Brother Ouzounian's home; so we hoped he would become useful in the work there. Later, however, we received word that on his return to Egypt from Jerusalem he was taken sick on the sea, and died after reaching Cairo. How uncertain is life!

FROM JERUSALEM TO NAZARETH

Early the next morning, April 22, we placed our luggage in a large, three-seated carriage, which had been secured the day before, and started on our long, overland trip to Nabulus, Nazareth, and Tiberius. We skirted the north city wall as far as the Damascus Gate, then turned to the left and took the direct road to Nabulus, which traverses a lofty plain in a northerly direction.

The day was beautiful. Looking backward, we took our last view of the Holy City, which appeared glorious in the resplendent rays of the morning sun. I felt that I could now appreciate

**Parting
Thoughts**

better than ever before the rapturous phrase of the Psalmist when he exclaimed, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king." In the days of the Hebrew monarchy this sight of the sacred city spread out in its glory must have gladdened the heart of many a toiling pilgrim who was wending his way upward to Jerusalem, "the place where men ought to worship." But our feelings were not those of abounding joy: they were mingled with a strain of sadness; for to us Jerusalem is the best city in the world, and the worst city in the world—the place where God chose to set his name, where spiritual light, and revelation, and divine glory centered; and the place also where Israel apostatized, where the prophets were stoned, and where our Christ was rejected and slain—yea, a dark cloud of infamy hangs forever over this *unholy* place which is still known, however, as the *Holy City*.

As we were passing along the road, we overtook a large crowd of men accompanied by some soldiers in uniform. We were informed that this company had been drafted for military service in the Balkan war, and was being taken to Damascus. Some were mere boys. Being dressed in different costumes, they presented a very strange appearance. A number of women and children, presumably the wives and children and mothers of these unfortunates, were following from Jerusalem, some of them weeping. It seemed sad to us to see these Christless souls rushed forward to the battle-front simply to become "flesh for cannon," as Napoleon used to say. What a terrible thing is war! One of these men made some angry demonstrations toward us, for no other reason, I suppose, than that we were Christians; for the Moslems regard the Balkan war as a conflict between Moslems and Christians. Some of our party became rather nervous and were glad

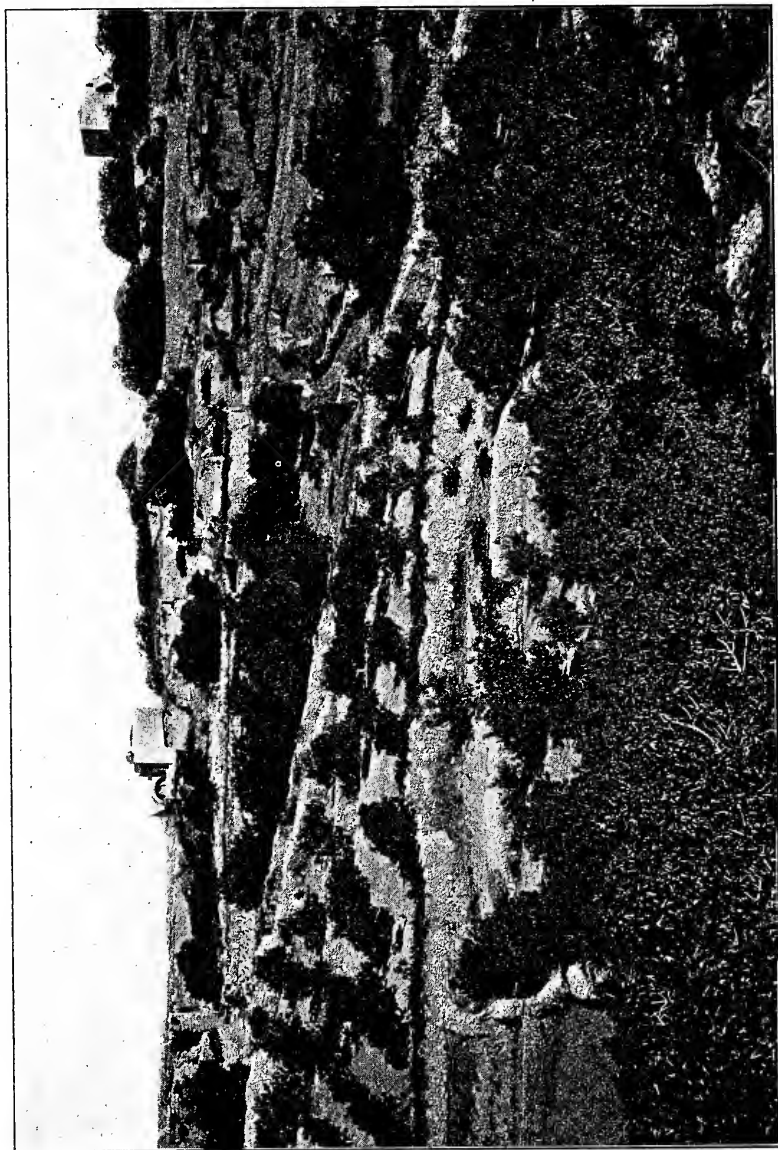
when we had left the rough and undesirable company far behind.

About forty minutes from the Damascus Gate we passed Shafat, where there are the remains of a church, and a small reservoir hewn in the rock. This has been identified as Nob, a city of Benjamin, belonging to the priests. It was there that the tabernacle was stationed during the reign of Saul (1 Sam. 21:1). Here David and his young men came—tired and hungry, while fleeing from the wrath of Saul—and requested the priest of Nob to allow them to eat of the showbread, which he permitted (1 Samuel 21). Saul's chief herdsman, an Edomite, was present on this occasion; and he returned to Saul and reported the matter, which so angered the king that he called the priests before him, reproached them for aiding David in his flight, then ordered his servants to slay them all. But they refused to stretch forth their hands against the priests of the Lord. The king then ordered the Edomite to do this wretched work, and he slew eighty-five of those who wore the sacerdotal garments, then proceeded to Nob and utterly destroyed the city, putting men, women, and children to the sword (1 Sam. 22:9-19).

A little farther along we saw on a hill to the right some ruins where "Gibeah of Benjamin" was formerly located. This is the same as "Gibeah of Saul," for Saul was born here, and continued to make this his residence after he became king (1 Sam. 10:26; 11:4). This was the scene of that abominable wickedness which involved in its consequences the destruction of nearly all of the tribe of Benjamin (Judges 19). This was also the scene of Jonathan's romantic exploit against the Philistines (1 Samuel 14). Here also the Gibeonites in revenge hung the seven sons of Saul (2 Samuel 21).

About nine and one-half miles from Jerusalem we halted at the village of El-Bireh, believed to be the ancient Beeroth, a town of Benjamin (2 Sam. 4:2, 3). It contains about one thousand inhabitants, chiefly Christian. An ancient tradition represents this as the place where Joseph and Mary first discovered the absence of the child Jesus from their company, as recorded in Luke 2:43, 44.

Shortly after leaving this place, we saw on a hill to the right the village of Beitin, which is identical with the Bethel of Old Testament history. The oldest name of the place was Luz. Here Jacob, fleeing from the wrath of his brother Esau, tarried for the night and laid down to sleep, his head resting upon a stone. There he saw in vision a ladder extending from heaven to earth with the angels of God as-



Bethel

ending and descending upon it; while Jehovah himself, speaking from the skies, assured the patriarch of the divine presence, and repeated the covenant-promise. When Jacob awakened, he took his stone pillow, set it up for a pillar, anointed it, and called the name of the place Bethel, which signifies "House of God" (Genesis 28). Afterwards Jacob returned to this place and reconsecrated it. At this time there seems to have been no town here, but at the time of the conquest it is mentioned as one of the royal cities of the Canaanites (Josh. 12:16). The ark remained here for some time. Later it is mentioned as one of the cities of Samuel's circuit where he in rotation held his court of justice (1 Sam. 7:16). When the ten tribes revolted, under Jeroboam, and established the northern kingdom, Bethel was included in its territory, though originally assigned to Benjamin.

The crafty Jeroboam was aware that if Jerusalem remained as the center of worship for his subjects, they would soon return to their allegiance to the king of Judah; therefore he sought to break up this spiritual unity which God had himself ordained. In order to accomplish his design he told his people that it was "too much for them to go up to Jerusalem." So he made two golden calves and set one here in Bethel, the extreme southern part of his possession; and the other in Dan, on the northern border. In these places the Israelites worshipped Jehovah under the symbol of a golden calf. From the record it appears that Bethel became the chief seat of this detestable worship, Jeroboam's priests offering sacrifices and burning incense upon the altar which he erected (1 Ki. 12:26-33). God was highly displeased with this course and sent a prophet to Bethel, who cried out against the altar, and announced that the time would come when a king of Judah, Josiah by name, would burn upon that unholy altar the bones of its priests. Jeroboam stretched forth his hand to arrest this prophet, and immediately his hand was smitten with palsy, so that he could not draw it back; and at the same time the prediction of the prophet was attested by another visible sign; for the altar was rent asunder and the ashes strewn around. Jeroboam besought the prophet to restore his hand, which the prophet did.

Still this unscrupulous king, unmindful of Jehovah's manifest displeasure, refused to abandon a policy so well calculated to serve the political interests of his kingdom. And it is a noticeable fact that no subsequent king of Israel attempted to root out this idolatrous worship; therefore "the sin of Jeroboam the son of Nebat, wherewith he

**Center of
Idolatrous
Worship**

sinned and made Israel to sin," became a standing phrase in describing the iniquity of successive kings who allowed this worship to continue. Three and one-half centuries later Josiah, king of Judah, overthrew this idolatrous worship in exact fulfillment of the prediction of the man of God (2 Ki. 23:13-16).

About thirty-five minutes from El-Bireh we entered the Wadi Jifna, one of the most fertile regions in Palestine, abounding with vineyards and orchards. We were delighted with the scene, which formed such a pleasing contrast with the greater part of the country yet visited; for with the exception of the environs of Jaffa, the plain of Sharon, and the environs of Hebron, the country did not present that degree of fruitfulness which we have reason to believe existed in earlier ages. In the bottom of the valley lies Jifna, a pleasantly situated little village of six hundred Christian inhabitants. It was once a place of considerable importance. In A. D. 69 it was captured by Vespasian, who made it the capital of one of the ten toparchies into which Judea was divided by the Romans. On the hill to the north-west lies Tibneh, the ancient Timnath-serah, where Joshua resided, and was buried. His grave is still shown among other rock-tombs.

Farther along we traversed the "Glen of the Robbers," where there are numerous rock-tombs and caverns, said to have been formerly occupied by robbers. The scenery here is exceedingly picturesque. We soon came to a broad, well-cultivated plain from which we could see in the distance Seilun, which is built on the site of the ancient Shiloh.

Here the tabernacle and ark of the covenant stood from the days of Joshua, through the period of the Judges, down to the end of Eli's life. Here a festival was celebrated annually, on which occasion the daughters performed in dances. Here it was, on one of these occasions, that the surviving men of the desolated tribe of Benjamin laid in wait and kidnapped the young women of Shiloh in order to secure wives for themselves (Judg. 21:19-23). This was the residence of Eli and of the youthful Samuel. Here by the wayside sat the aged priest, waiting for news concerning the battle with the Philistines, when he was informed that Israel was smitten, his two sons slain, and the ark of God taken; then he fell backwards from his seat and died (1 Samuel 4). After the loss of the ark, which was never returned to this place, Shiloh lost its importance; but at what time the destruction which Jeremiah predicted overtook the city we do not know. In the time of Jerome it was in ruins.

The Wadi
Jifna

The Glenn of
the Robbers.
Shiloh



Jacob's Well

Our carriage road now ascended rapidly, and after a half-hour's continuous climb we reached the top of the pass, from which an extensive view spread out before us—Mount Hermon being visible in clear weather—while far below was the broad, green basin, El-Lubban. Our road now descended in long windings until we reached the valley where there was a nice spring of water. Here we stopped to eat our lunch, which we had brought from the hotel in Jerusalem.

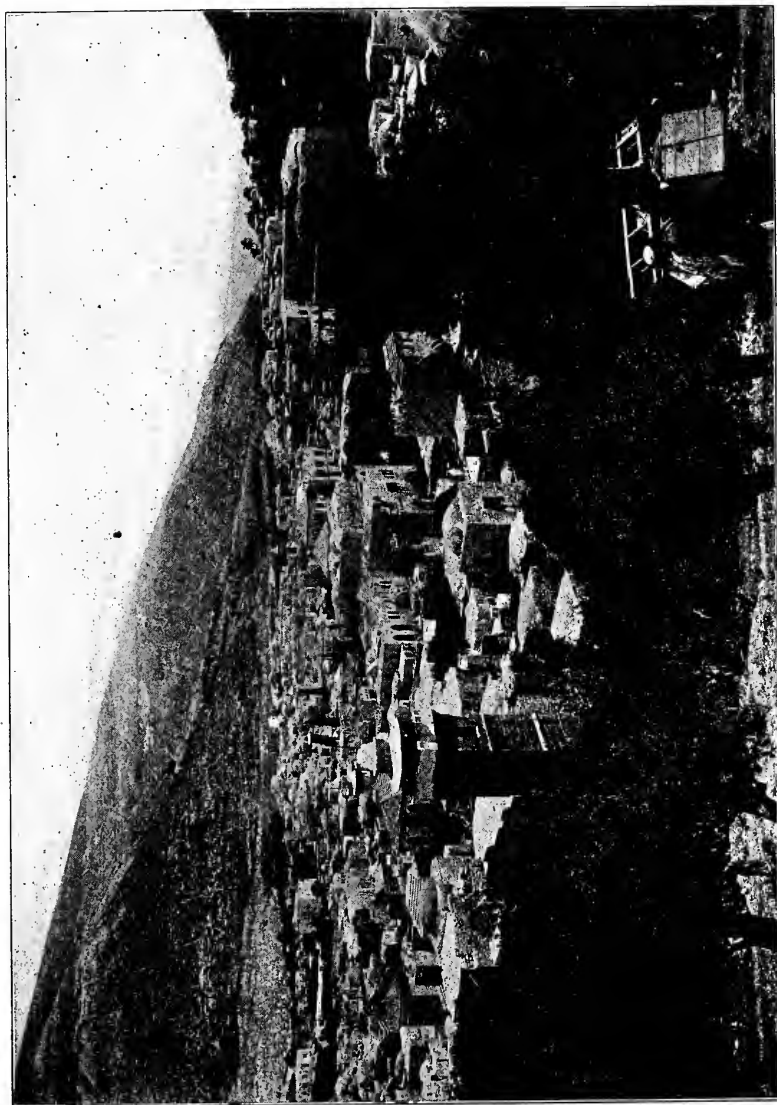
The first part of the afternoon drive presented no objects of special interest, except that in the distance before us we could see Mount "Jacob's Well," Gerizim and Mount Ebal. Passing around the base of Mount Gerizim to the northeast, we arrived at Jacob's Well. This well was made by the patriarch, who sojourned in this vicinity, where he purchased a "parcel of ground" from the sons of Hamor (Gen. 33:19), and where the Israelites afterwards buried Joseph (Josh. 24:32). Here Jesus rested on his journey from Judea to Galilee and conversed with the woman of Samaria who came to draw water, delivering to her one of the most remarkable discourses of his lifetime—a discourse in which the true nature of God, his demand for a spiritual worship, and the universality of acceptable religious worship, are for the first time made prominent. This well now lies in the crypt of a Crusader's Chapel, over which the Greeks have now erected a new chapel. We found here another monotonous religious service in progress; but we entered, nevertheless, and took a drink from this ancient well. It is seven and one-half feet in diameter and is seventy-five feet deep, notwithstanding the large amount of rubbish that has been thrown into it. Near by is Joseph's tomb, where he was buried by the Israelites, who conveyed his bones from Egypt for this purpose. The monument was restored in 1868.

From Jacob's well we turned westward into the fertile and well-cultivated valley of Nabulus, which is bounded on the north by Mount Ebal and on the south by Mount Gerizim. In about twenty minutes we reached the gate of Nabulus, the ancient Shechem.

NABULUS (SHECHEM)

Nabulus is the only town aside from Jerusalem that ever became the capital of Palestine. It is a town of hoar antiquity, for it is mentioned in the days of the patriarchs—Abraham, Isaac, and Jacob all encamped here (Gen. 12:6, etc.). In the days of the conquest its central location, as well as other advantages, made it the chosen place for general gatherings of the tribes of Israel. Immediately after the destruction of

Historical
Sketch



Nablus

Jericho and Ai, Joshua "built an altar unto the Lord God of Israel on Mount Ebal," and wrote a copy of the law of Moses which he read unto the children of Israel, who gathered in this valley for that purpose, half of them standing "over against Mount Gerizim, and half of them over against Mount Ebal" (Josh. 8: 30-35). Joshua also held his last assembly of the people here, on which occasion they solemnly agreed to put away the gods of the heathen and to "serve the Lord" (Josh. 24: 1-26).

Here we were in the place that figured so prominently in the early history of Israel. These very rocks echoed back the words of Israel's noble leader; and had we been here at that time, we could have heard his very language as his voice rang out over the narrow valley. Later, after the death of Solomon, a national assembly was held here to consider the matter of his succession, and the policy that should be followed. Rehoboam, Solomon's son, had begun to reign, and the people of the northern tribes now offered him sovereignty upon condition that he would relieve them of the heavy taxes that had been imposed upon them by his father in his building operations. Rehoboam listened to the counsel of some young men, and answered the people roughly, whereupon these ten tribes revolted from his authority, chose Jeroboam for their king, and set up the independent kingdom of Israel, with Shechem for its capital. Afterward, Omri transferred the royal residence to the newly founded Samaria. The later history of Shechem is intertwined with the affairs of Samaria; but I will now refer to it briefly, on account of its bearing on the present religious life of Nabulus.

In 722 B. C. the Assyrians captured Samaria and carried away the inhabitants of this district, thus ending the national life of the northern kingdom. The ten tribes are thenceforth "lost" to history. Later the places of the deported Jews were filled by Eastern pagan colonists (2 Ki. 17: 24). "Thus the new Samaritans were Assyrians by birth or subjugation. . . . They were annoyed by beasts of prey, which had probably increased to a great extent before their entrance upon the land. On their explaining their miserable condition to the king of Assyria, he, believing that they had offended the god of the land, despatched one of the captive priests to teach them 'how they should know the Lord.'" The priest came accordingly, and henceforth the Samaritans had a mixed religion, the worship of idols being associated with the worship of the one true God. The kingdom of Judah, with Jerusalem for its capital, still remained. Later, however, came th

**Its Relation
With Samaria**

Babylonish captivity, when the kingdom of Judah was subverted, and its people were carried away to Babylon, where they remained for seventy years.

After the return, when the work of rebuilding the temple in Jerusalem began, the Samaritans desired to unite with them, saying, "Let

**Estrangement
of Jews and
Samaritans**

us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither" (Ezra 4:2). But this proposed union was scorned by

the Jews, who replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel" (Ezra 4:3). Angered by this refusal, the Samaritans threw every obstacle in their way, and by writing a special letter to the king of Persia, succeeded in hindering for a time the work of restoration at Jerusalem. Under the leadership of Sanballat, who was the moving spirit in the opposition (Neh. 2:10, 19), they built a temple of their own on Mount Gerizim and set up a rival worship. During the absence of Nehemiah in Persia, a son of Joiada, the high priest, probably Manasseh, married the daughter of Sanballat (Neh. 13:28), and rather than forsake her as the Mosaic law required, he (according to Josephus) went over to the Samaritans and became their high priest in the temple erected by his father-in-law.

From these circumstances arose that inveterate enmity between the two nations which afterwards became proverbial—"the Jews have no dealings with the Samaritans." The very name Samaritan became a term of reproach among the Jews; therefore some of them said to Christ, "Thou art a Samaritan, and hast a devil" (John 8:48). Hence as a matter of policy Jesus at first commanded his apostles not to enter into any city of the Samaritans to preach (Matt. 10:5). Jesus himself, however, ventured to preach to the Samaritan woman at the well-side; and when he saw that it produced a favorable impression on the inhabitants of the town, he turned aside from his journey and spent two days here, during which time many believed on him (John 4:39, 40). Their temple was destroyed by John Hyrcanus in B. C. 129, but they continued to regard its site as sacred.

It was about four o'clock in the evening when we reached our hotel in Nabulus (Shechem), so we left our luggage there and proceeded at once to view the place. Although it is a prosperous town of 27,000 inhabitants, we were not greatly interested in it. Our chief interest lay in the Sect of the Samaritans, who are the lineal descendants of the aforementioned people, and who to this day perpetuate on

Mount Gerizim the worship of their fathers. Three times each year—at the feast of unleavened bread, the feast of weeks, and the feast of tabernacles—they make a pilgrimage to the top of the sacred mountain. They celebrate all of the Mosaic festivals. At the feast of the passover seven white lambs are sacrificed. Dean Stanley says that “probably in no other locality has the same worship been sustained with so little change or interruption for so great a series of years as in this mountain. . . . In their humble synagogue at the foot of the mountain, the



Samaritan Passover Encampment on Mount Gerizim

Samaritans still worship—the oldest and the smallest sect in the world, distinguished by their noble physiognomy and stately appearance from all other branches of the race of Israel. In their prostrations at the elevation of their revered copy of the Pentateuch they throw themselves on their faces in the direction, not of priest or law, or any object within the building, but obliquely towards the summit of Mount Gerizim. And up the side of the mountain and on its long ridge is to be traced the pathway by which they ascend to the sacred spots where they alone, of all the Jewish race, yearly celebrate the paschal sacrifice.”

Securing a guide, we proceeded at once to the southwest part of



Place of Sacrifice on Mount Gerizim

the town to visit their synagogue. Our way across the town led through crooked and winding streets, many of which were covered, forming long, dark tunnels through which we groped our way. Arriving at the door of the synagogue, which is a small white-washed chamber, we were informed that the entire company was absent, being at this time encamped for seven days on the mountaintop during the annual feast of the Passover.

**The Samaritan
Synagogue**

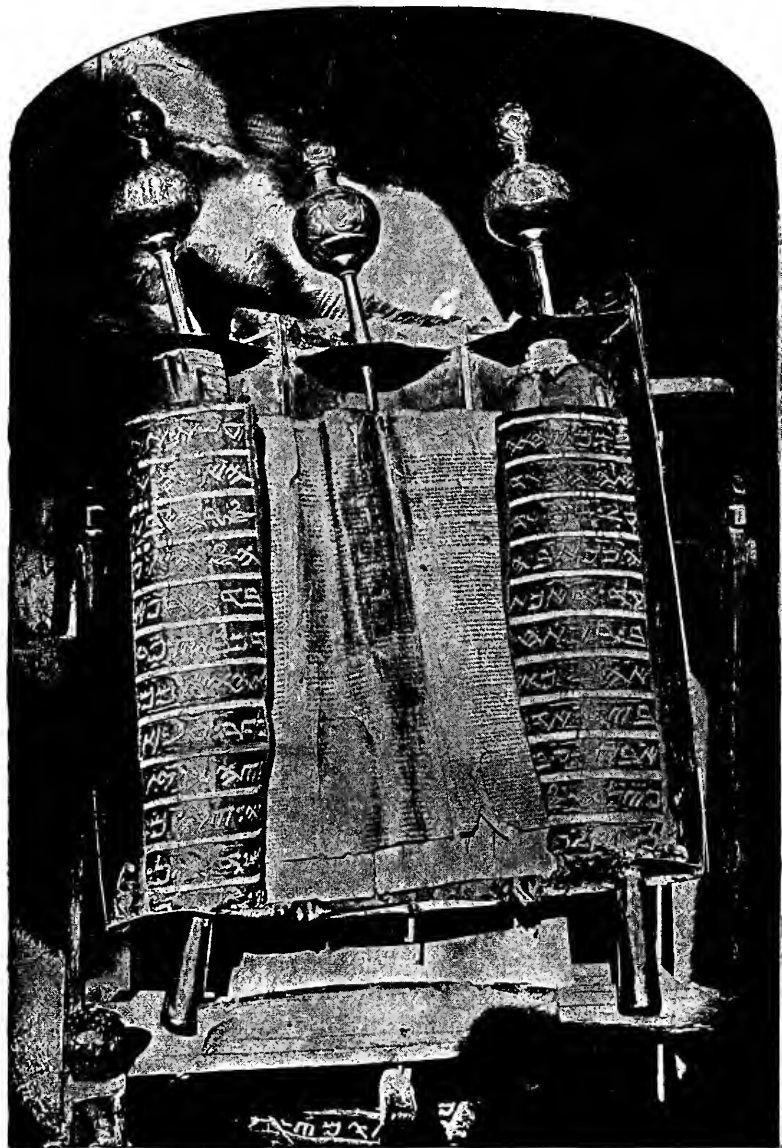
I felt keenly disappointed in failing to meet any of them; so turned to our guide and asked him if he could not take us at once to the top of the mountain where they were. He replied that the time was not sufficient, but said that he could on the morrow. I then stated that we must leave the city early in the morning, therefore he must take us now. He at last yielded to our requirement, and we started on our rapid climb, for it was absolutely necessary that we make the return before dark. It is supposed to take about one and one-fourth hours to make the ascent, as the mountain is 2,848 feet high and the path long and winding, but we arrived at the top in about forty minutes, a little tired, it is true. As this was the time of their greatest festival, we considered it a special privilege to be here at this time. About the first thing we observed was a number of tents—not so many as we had expected to see, for this small remnant of the ancient nation has now diminished to about 170 persons, of whom about two-thirds are men. They never marry outside of their sect, and when a married man dies, his nearest relative, other than his brother, is bound to marry the widow. Bigamy is permitted if the first wife be childless. They are strict monotheists. The only Scripture they have is the Pentateuch, of which they possess the oldest copy in existence.

**Climbing
Mount Gerizim**

On entering this village of tabernacles, we were met by a small crowd of boys and girls, then some men, one of whom (the son of the high priest) conducted us to the tent of the high priest, where we were offered some refreshments in accordance with the established Oriental custom. They then proceeded to impart to us information concerning their people, and then our host on this occasion secured a key, unlocked a case, and brought out the ancient copy of their Pentateuch. I was informed in advance that at the synagogue an inferior codex was usually palmed off on travelers, while the genuine one was kept in a costly case covered with green Venetian cloth. I have since learned that the genuine one is not used by them except once each year, on the occasion of the feast of the Passover. So when he exhibited this codex, I saw

**The Samaritan
Pentateuch**

at once that it was really the ancient one. It is written on yellow parchment. "The case is of silver, as large as a stove-pipe, cut



The Samaritan Pentateuch

lengthwise into three sections, and with two sets of hinges at the back, so that it will open and show a column of text, or close and protect

all from the light. At the top are three large knobs, the middle one a dummy and the two end ones rolls by which the parchment is rolled forward or back. The case itself is about eighteen inches high; but the knobs above and the legs below make the entire height about thirty inches. The five books of Moses, which are all the Bible that the Samaritans receive, are written on the hairside of skins of lambs offered in sacrifice. The entire roll is probably sixty or more feet in length." I understand that it has been many years since it has been unrolled, for owing to its extreme age it is very brittle and they do not wish to injure it. So I suppose no one now living knows the exact length of it, although Condor was told that it contains twenty-four skins.

The Samaritans claim that it was written by a grandson of Aaron, and when I asked its age, they replied, confidently, that it is 3,576 years old. According to our chronology this would antedate Aaron himself. While no dependence can be placed in these claims, the manuscript has been conceded by many scholars to be as old as the Christian era, in which case it is the oldest manuscript of the Bible in the world. The three oldest Greek manuscripts of the New Testament—the Alexandrian, in the British Museum; the Vatican, at Rome; and the Sinaitic, at Petrograd—do not antedate the fourth century. Our oldest Hebrew manuscript of the Old Testament does not date back further than the tenth century; while this Samaritan manuscript of the Pentateuch in Hebrew may be 1,000 years older. These facts made it extremely interesting to us. In some particulars it deviates from all other texts, but it is not regarded by scholars as possessing supreme importance, though valuable for reference and examination in critical study. From this oldest codex, the Samaritans have derived all their other manuscripts of the Pentateuch. The one usually exhibited is doubtless very old.

Desiring to obtain accurate information concerning the religious ideas of this interesting people, I purchased from them a small work entitled, "The Messianic Hope of the Samaritans," written by their present leader, "Jacob, Son of Aaron, High Priest of the Samaritans." As the name implies, this work treats of a Messiah yet to come, and their hope is based particularly on Deut. 18:15—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken"; also verses 18 and 19. When asked whether their Messiah was expected to be in any sense divine, the high priest

**Oldest Bible
Manuscript**

Messianic Hope

replied: "The Messiah will not be in any sense the Son of God. He will be a prophet like Moses and like his brethren." In regard to the mission of this Messiah he said: "The Messiah will be a prophet as I have told you . . . he is to be a King, and rule the earth from Shechem, the ancient city of power, and from his holy mountain, Gerizim. He will call all the world to acknowledge him, and they will do so." Concerning the continuation of the Passover, he said: "The Passover will continue after the Messiah comes. It is a perpetual feast. It has no reference whatever to the Messiah." He was asked concerning the Scripture in Gen. 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." To this he replied: "While there is some difference of opinion about Gen. 49:10, which tells at what time the scepter shall depart from Judah, there is light to be found in the form of the name Shiloh. The Jews make it two words, but in the Samaritan Torah it is but one word, and that is the name Solomon. The characteristics which Jacob attribute to Shiloh belong very well to the character of Solomon. For he it was who set up idolatry in Jerusalem that he might please his heathen wives; and further built there the temple for the pretended ark. . . . Then it was that the scepter departed from Judah, and under his son Rehoboam, though he came back to the true capital, Shechem, to be anointed king, the true Israel revolted, and set up the kingdom in Shechem where it belonged, and the scepter departed from Judah."

While we were viewing these things within the tent, religious services, led by the high priest, were in progress on the outside; so we went out to witness the scene. We passed around to the place where the sacrifices are offered, but we were too late in the day to witness the sacrifice itself. Here mats were spread out on the ground. The worshipers were men arrayed in long white garments, standing in a semi-circle; while the high priest, clad in long, sacerdotal robes, stood out in front with his back turned towards them. They were repeating prayers, and at intervals would prostrate themselves on the ground. These prayers are recited in the ancient Samaritan tongue, though the people speak the colloquial language of the country—Arabic. While viewing this scene, I recalled, with fresh meaning, the words of the Samaritan woman to Christ at the well-side, "Our fathers worshiped in this mountain"; and now after the lapse of nearly nineteen centuries we were witnessing their lineal descendants continuing the same devotions.

**A Samaritan
Religious
Service**

But as it was nearly dark, we now made our way as rapidly as possible down the steep, stony slopes of the mountain. Here a splendid view of the city is obtained, but we did not have time to halt very long. It is needless to say that we were very tired by the time we reached the bottom, and were glad for a place of rest when we arrived safely at our hotel.

We arranged for an early start next morning, for the day's drive to Nazareth was a very long one. We continued our course westward through the valley of Nabulus. On the right arose Mount Ebal, and near the top, on the west side, we could see a Moslem weli which attracts many pilgrims for it is said to contain the skull of John the Baptist.

SAMARIA

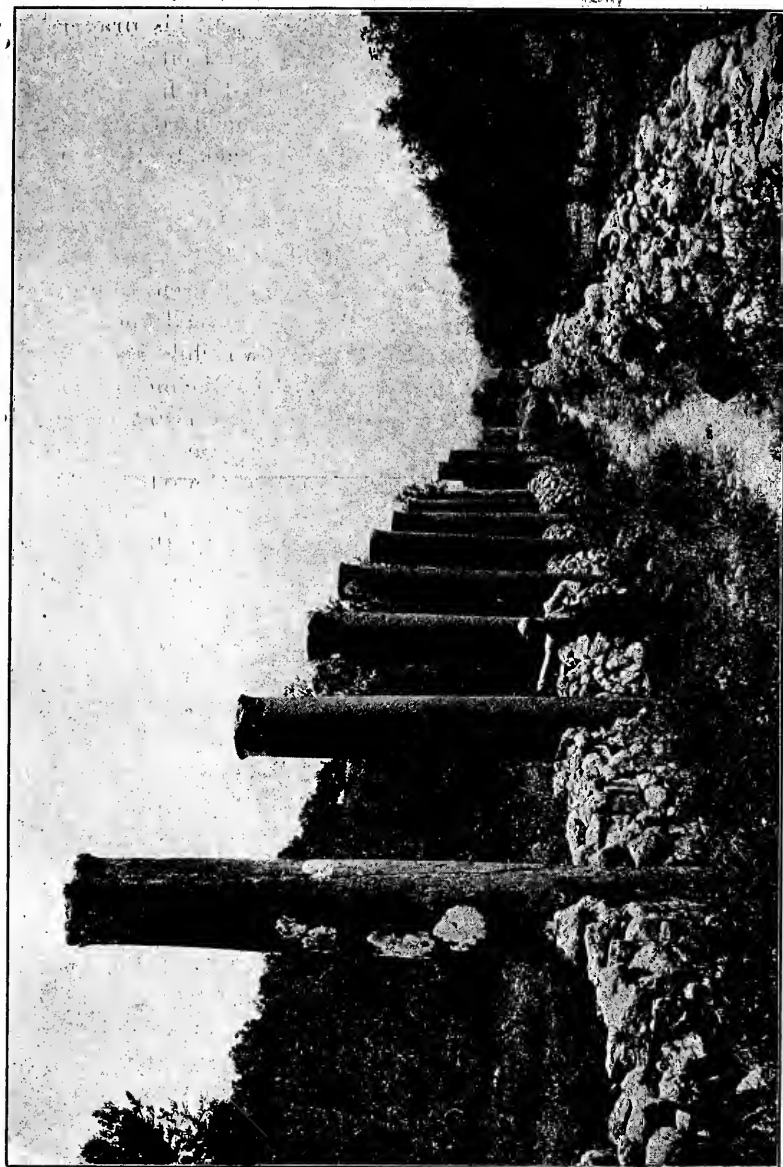
In about one hour we arrived at Sebastiyeh, the ancient Samaria, to which reference has already been made. The city stood on the top of an oblong hill, or mountain, which rises in the midst of a deep valley about five or six miles wide.

Natural Situation

Beyond this valley the mountains rise on every side like a wall surrounding the city, which is thus completely isolated. But the situation was indeed beautiful. These mountains are arranged in terraces, planted with corn, fig-trees, and olives; while here and there small villages give variety to the scene. The hill of Samaria itself is cultivated, the terraced sides and summit being covered with corn and olive-trees. This site was selected and the foundation of the city was laid by Omri, king of Israel, in the tenth century B. C. The account of this transaction is given in 1 Ki. 16:24, as follows: "And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill Samaria." His son Ahab continued the work thus begun, adorning and beautifying the city; he erected here a house of Baal with an altar, and thus "provoked the Lord God of Israel to anger" (1 Ki. 16:32, 33).

Samaria was the scene of many of the acts of Elijah and Elisha. In this plain below the city gathered the hosts of Syria led by Benhadad and thirty-two kings with him in confederation, and here they were overthrown, for God delivered them into the hands of Ahab (1 Kings 20). Here Elisha dwelt at the time when Naaman, the Syrian leper, visited him for the purpose of receiving a cure for his leprosy, and when the prophet instructed Naaman to go to the river Jordan and dip himself in it seven times. And here Gehazi, the covetous servant, was smit-

Samaria in Bible Times



Grand Colonnade of Samaria

ten with the leprosy (2 Kings 5). To this place Elisha led the blind Syrian army who had surrounded him at Dothan. After they had entered Samaria, their eyes were opened in answer to his prayer, and they were surprised to find themselves in the capital city surrounded by their enemies. When the king of Israel asked if he should slay them, the gracious prophet said, "No," but commanded the king to set provisions before them and then send them back to their master (2 Ki. 6: 8-23).

But one of the most remarkable miracles wrought in Samaria took place in the time of famine and war. Benhadad besieged the city again, and there was a sore famine within, until even refuse commanded an exorbitant price. Some of the women, maddened by hunger, had gone so far as to slay and eat their own children; and this so angered the king, who seemed to regard Elisha as being in some way responsible for their distress, that he ordered his servant to go and bring the head of the prophet. Elisha, however, was forewarned by the Lord; and the king's murderous design was thwarted. At this time the prophet predicted incredible plenty in the city of Samaria within the next twenty-four hours. During the night the Lord troubled the camp of the Syrians, and they fled, leaving behind all of their provisions and stores; and in the morning four lepers who were lying at the gate of the city, pressed by hunger, entered boldly into the Syrian camp, and were surprised beyond measure to find it empty. Here they feasted and plundered, until finally one said, "We do not well: this is a day of good tidings, and we hold our peace." They brought the good report into the city; soon the siege was raised, and provisions were plentiful, according to the word of prophet (2 Ki. 6: 24-33; 7).

Here also the seventy sons of Ahab were beheaded and their heads sent in baskets to Jezreel, thus fulfilling the word spoken by Elijah, that the entire house of Ahab should be cut off for their wickedness (2 Ki. 10: 1-7). And here also Jehu gathered all of the followers of Baal, ostensibly for the purpose of holding a great feast in the house of Baal, but in reality for the purpose of slaying all of Baal's disciples. He stationed soldiers at the doors; and when the idolatrous rites began, they fell upon the worshipers and destroyed them to the last man (2 Ki. 10: 18-28).

Samaria continued to be the capital of the northern kingdom until its overthrow by the Assyrians in 722 B. C. Afterwards John Hyrcanus took the city and destroyed it, but it was again rebuilt. Later it was presented by Augustus to Herod, and that monarch re-

built the city with great magnificence, and gave it the name Sebaste (the Greek for Augustus), which name it has retained until the present day. In the middle of the city—on the summit of the hill—he erected a splendid temple to Augustus, and otherwise adorned the city with costly edifices. This was the city that existed in the time of the apostles when “Philip went down to the city of Samaria and preached Christ unto them,” on which occasion great numbers turned to the Lord through the manifestation of his glorious power, were baptized, and afterwards were filled with the Holy Ghost (Acts 8: 5-25). Here Simon Magus had for a long time “bewitched the people” with his sorcery, but his career of deceit and imposition ended with the ministration of Philip.

We passed around to the southwest side of the hill and then ascended from that direction. Ascending the terraces, we came at length to the Roman Gate, which was flanked by two round towers. Through this gate extended, along the southern part of the hill, a very remarkable colonnade.

**Street of
Columns**

This street of columns led from the west to the east gate, and was fully one mile in length and 60 feet wide. Eighty-two of the columns are still standing (though all have lost their capitals); they are about 16 feet in height. A greater number have fallen, and lie around broken in pieces. Some are monoliths, constructed of white marble and granite, though many are of common limestone. There is no doubt that these were constructed by Herod the Great as a part of his splendid scheme for adorning the city. But these columns are now entwined with vines, and stand or lie in their isolation in the midst of plowed fields. Other portions of sculptural remains of the ancient city lie scattered about on the hillsides and far down in the valley below. All we can find today of that splendid city which was built by Omri and Ahab, and beautified by Herod, is ruins, ruins. How true in fulfilment is the prediction of the ancient prophet: “I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof” (Micah 1: 6)!

Turning to the left and ascending through the fields to the highest part of the hill, we came to the remains of the Temple of Augustus, which recent excavations have laid bare. A broad flight of steps, about eighty feet wide, leading up to the temple itself, is visible. (A well-preserved Roman altar and a colossal statue of Augustus were also discovered here.) We were then conducted farther east to view the site of what is termed

**Temple of
Augustus**

Ahab's Ivory Palace. It is evident that a magnificent building formerly stood here, for the mosaic floors and marble columns (some of which are still standing) bear witness to this fact.

We next proceeded to the Church of St. John, which dates from the period of the Crusaders. Jerome (fifth century) makes mention of a tradition that John the Baptist was buried in Samaria, and it is stated that he was beheaded here. We were not interested in the construction of this old church, so can not give a description of it; our interest lay in the



Ruins of "Ivory Palace," Samaria

traditions connected with it. In the court we looked through holes into three tomb-chambers. One is said to be the tomb of the Baptist, the others those of the prophets Elisha and Obadiah; but the latter must refer to the governor of the house of Ahab (1 Ki. 18:3).

Descending from the hill of Samaria, we reentered our carriage. Shortly afterwards we began to ascend the steep hills to the north, from whence we obtained a fine view of Samaria in the midst of the plain behind us, and before us an extensive view to the north. As we traversed in succession the hills and valleys of Samaria, the scenery was inspiring. We remembered, also, that it was over these hills and through these valleys that Joseph came seeking his brethren when they conspired against

Over Samarian
Hills

him and sold him to the Ishmaelites, by whom he was carried into Egyptian slavery. Our road led very near to Dothan where this treacherous act occurred, but we were unable to identify the place. Dothan was the scene of one of Elisha's extraordinary miracles before mentioned (see 2 Ki. 6: 8-23).

About noon we arrived at Jenin, which is the ancient Engannim, now containing about 2,000 inhabitants. We stopped in the outskirts of the village and ate our lunch, which we had brought from the hotel at Nabulus.

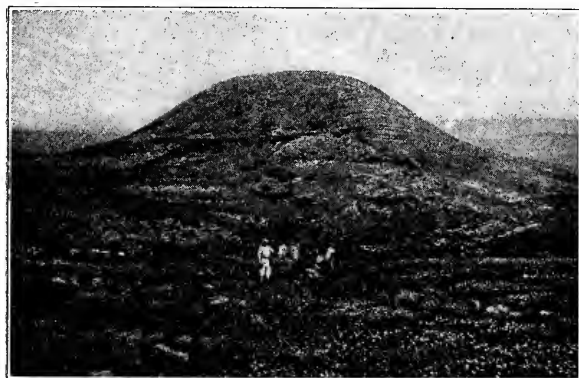
In the afternoon we entered the great Plain of Esdraelon, which stretches across Palestine from the Mediterranean to the Jordan. Its average width is from ten to twelve miles. Its soil is exceedingly fertile and is now to a great extent under cultivation. Its beautiful, level fields of waving grain reminded us of similar scenes in some parts of our own America, yet what a difference! On the left Mount Carmel is visible, jutting out into the Mediterranean, which, however, can not be seen; to the east, rise the mountains of Gilboa, and Mount Tabor, and Little Hermon; behind us, are the hills and valleys of Samaria; while just across the plain before us loom up the mountains of Galilee, through an opening in which Nazareth is visible.

Every foot of this ground is rich in historic associations, for from time immemorial this has been the great battle-field of Eastern nations. Close by, in these mountains of Gilboa on our right, was fought that ill-fated battle in which the nation of Israel fled before the victorious Philistines, leaving Saul and Jonathan dead (1 Sam. 31: 1-7). Here also, in this southern border of the great plain, stood the city of Megiddo, where the men of Israel, led by Barak and the prophetess Deborah, dealt a crushing blow to the mighty hosts of Sisera, thus delivering Israel from their temporary servitude to the Canaanites. And here at Megiddo, Josiah received his death-wound, and Jeremiah and all of the men and women of song took up a lamentation for their beloved, but fallen, chief. Here toward the east, by the hill of Moreh, the few faithful followers of Gideon were assembled, while the mighty hosts of the Midianites were spread out in the valley like grasshoppers for multitude; and this was the scene of their miraculous and complete overthrow (Judges 7). The apostle John beheld in apocalyptic vision the final overthrow of all the powers of wickedness in the Plain of Armageddon—Megiddo (Rev. 16: 16; 20: 8, 9), which symbolic imagery is doubtless drawn from the historic facts just narrated.

Nebuchadnezzar and Benhadad, Joshua and Saladin, Seti and Thothmes, Vespasian and Napoleon have all encamped with their warrior forces on this broad Plain of Esdraelon. But we were glad that for the present its rich soil was not soaked with the life-blood of contending forces, and that its river Kishon was no longer filled with the bodies of the fallen (Judg. 5: 20, 21), but that the gentler arts of peace (such as they are) had supplanted the rough and cruel art of war.

After leaving Jenin, we succeeded, though with great difficulty, in persuading our driver to take a longer road that leads around by the village of Zerin, which is located at the foot of a spur of the Gilboa mountains, and which occupies the site of the city of Jezreel. At a fountain back of this town Saul and Jonathan encamped and drank of its refreshing waters before entering

the fatal battle. Here also the kings of Israel had a palace and often resided, although Samaria was the capital of the kingdom. Much of the history of Ahab and of his wicked wife Jezebel centers around this place (1 Ki. 18: 45). Here was the vineyard of Naboth which Ahab coveted in order to



Mount Tabor

have room to enlarge his palace-grounds. When Naboth refused to sell it, Jezebel laid an infamous plot for his destruction, in order that her husband, Ahab, might seize the property. And here Elijah uttered the terrible denunciation against Ahab, whom he met in his vineyard, saying, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. . . . And I will take away thy posterity. . . . and I will make thy house like the house of Jeroboam. . . . The dogs shall eat Jezebel by the wall of Jezreel" (1 Kings 21). This prediction was fulfilled to the letter, as we see by reading concerning Ahab in 1 Ki. 22: 38. And when the usurper Jehu slew the kings of Judah and Israel and rode triumphantly into Jezreel, the infamous Jezebel, who tried to disguise herself, was thrown out of a window by a wall, trodden under foot, and afterwards devoured by the dogs (2 Kings 9).

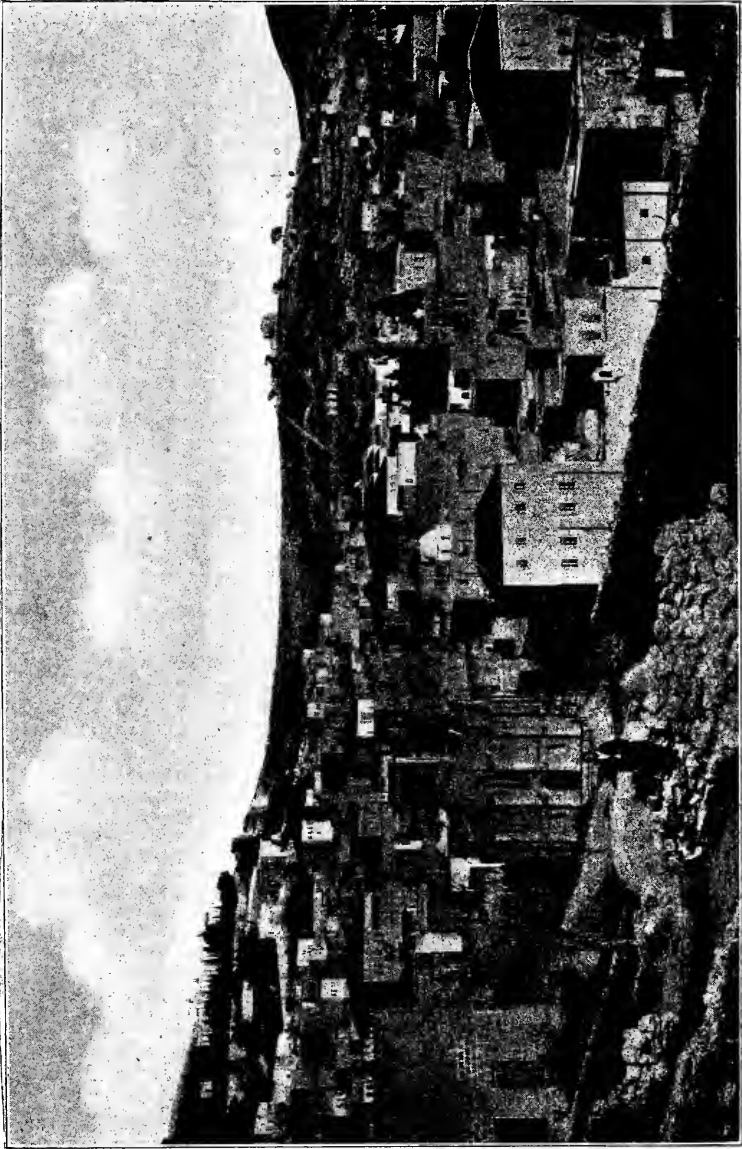
Continuing our way, we passed Afouleh, a station on the Haifa branch of the Hedjaz railway, situated in the midst of this broad plain. To the east one can see the village of Shunem, where Elisha dwelt with the Shunamite woman and her husband, who were miraculously given a son (2 Kings 4); also Nain is visible, the place where Jesus raised the widow's son to life (Luke 7:11-16); also Endor, where Saul went to consult the witch just before the disastrous battle of Gilboa (1 Samuel 28).

Arriving at the base of the Galilean mountains, on the top of which Nazareth is located, we found the road very steep and stony, hence were obliged to walk; but this experience was not unpleasant after our long day's drive. Shortly before dark we arrived in the city in which our Lord spent the greater part of his earthly life.

NAZARETH

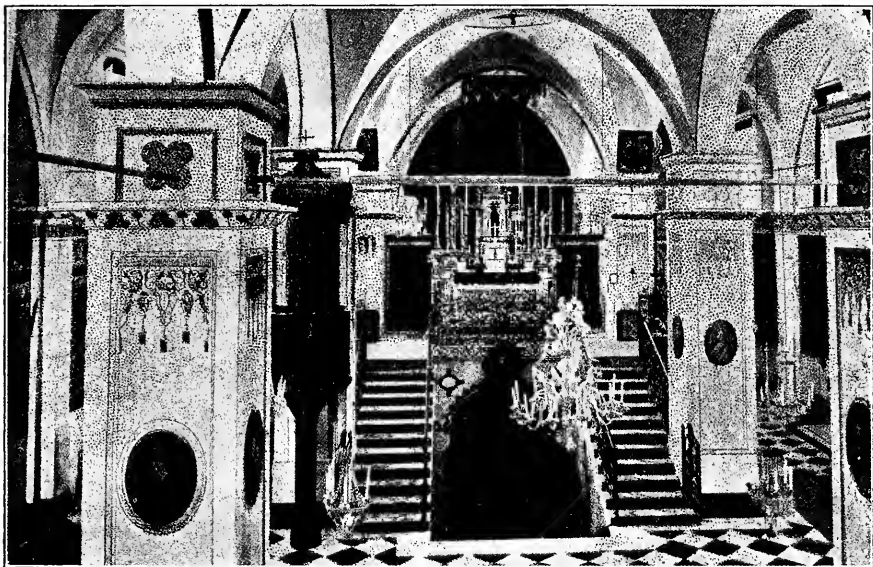
Nazareth is now a prosperous town of about 15,000 inhabitants. In the spring of the year when it is surrounded by green hedges, fig-trees, and olive-trees it presents a charming appearance. In the time of Christ, however, it was probably a small, insignificant village, for it is not even mentioned by any writer before Christ's time, nor by Josephus. That it was not held in very high repute by the Jews is shown by the words of Nathaniel to Philip: "Can there any good thing come out of Nazareth?" (John 1:46). In fact, the entire province of Galilee was not highly esteemed, for many of its inhabitants, especially in the northern part, were of a mixed character—Jews, Egyptians, Arabians, and Phœnicians—and their dialect was provincial, rough, harsh, and uncouth. Christ's disciples, who were chosen from this section of the country, were easily distinguished by their peculiar dialect (Mark 14:70). According to Josephus, its people were of a seditious, turbulent character, and this gives a point to the accusation afterwards made against Paul of his being "a ring-leader of the sect of the Nazarenes" (Acts 24:5). Thus the Judean Jews could not look with favor upon the religion proceeding from Galilee, hence the term "Nazarene" was applied as a term of reproach. The words of the chief priests to Nicodemus convey their general attitude: "Search, and look: for out of Galilee ariseth no prophet" (John 7:52).

To this small, insignificant village of Nazareth the angel Gabriel was sent from God to convey to the Virgin Mary the announcement of the coming of the Christ-child (Luke 1:26), while the decree of the Roman emperor took her and her husband into Judea at the proper



Nazareth

time to fulfil the prediction of the prophet that the ruler of Israel should proceed from Bethlehem (Mic. 5:2; Matthew 2). Afterwards, "they returned into Galilee, to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:39, 40). Though he spent nearly thirty years in this village, we have no further details in the gospel history con-



Interior of Church of the Annunciation

cerning his life here, aside from the one circumstance of his visit to Jerusalem with his parents at the age of twelve years; after which "he went down with them, and came to Nazareth," where he "increased in wisdom and stature, and in favor with God and man" (Luke 2:51, 52). In Matt. 13:55 Joseph is referred to as a carpenter; while in Mark 6:3 Jesus himself is spoken of as "the carpenter, the son of Mary"; from this we infer that the Christ-child assisted his father in his shop-work at the carpenter's trade. While in this city viewing the natural scenery, which has to a great extent remained unchanged (since Nazareth has never been destroyed in war), I thought, "How interesting it would be if we had access to facts concerning the early years of our Lord in this place!" Of course the foolish stories of this period told in certain apocryphal books are wholly unworthy even of mention. I might say, however,

that Luke 4:16 appears to imply that Christ was accustomed to giving assistance in the synagogue service in Nazareth.

From the top of a hill back of the town one of the most extensive views in Palestine can be obtained. To the north can be seen the Lebanon ranges, with the three peaks of Mount Hermon towering above all the rest; on the west appears Mount Carmel, the Mediterranean, and the bay and city of Akka; toward the east Gilead and Mount Tabor are seen; while on the south stretches out the broad Plain of Esdraelon, with the hills and mountains of Samaria beyond.

An Extensive View

Church of the Annunciation

Next morning, April 24, we started out to visit the few places of importance to be seen in this sacred town. First we entered the Church of the Annunciation, which in its present form was completed nearly two centuries ago. It is 69 feet long and 48 feet wide, and has a nave and two aisles. On each side are two altars. The church also has several paintings. The High Altar is dedicated to the angel Gabriel. There is a crypt below the High Altar, and into this we descended by a flight of marble steps leading to the Chapel of the Angels, containing on each side an altar, the one on the right being dedicated to St. Joachim, and the one on the left to the angel Gabriel. Between these two altars a wide entrance leads into the next apartment, the Chapel of the Annunciation, which contains the Altar of the Annunciation with the Latin inscription, "Here the Word was made flesh." On the left a round, upright column marks the place where Gabriel stood; while just a little to the north a piece of red granite column hangs from the ceiling directly over the spot where Mary received the angel's message. This is claimed to be the exact site of the house of the Virgin.

We then went to the so-called workshop of Joseph, which is a sort of grotto or cave, and which is now (like other sacred places in Palestine) bound up in a church. We next visited the synagogue in which Christ is said to have preached. It is a very ancient structure

The Synagogue

whose history can be traced as far back as the year 570. It is not as large as we had supposed, but considering the small size of the town anciently it was doubtless large enough to accommodate all of the worshipers. As I have always been deeply impressed with the message which Christ delivered here in Nazareth after returning from his baptism, I opened my Bible, and read: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on

the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son" (Luke 4: 16-22).

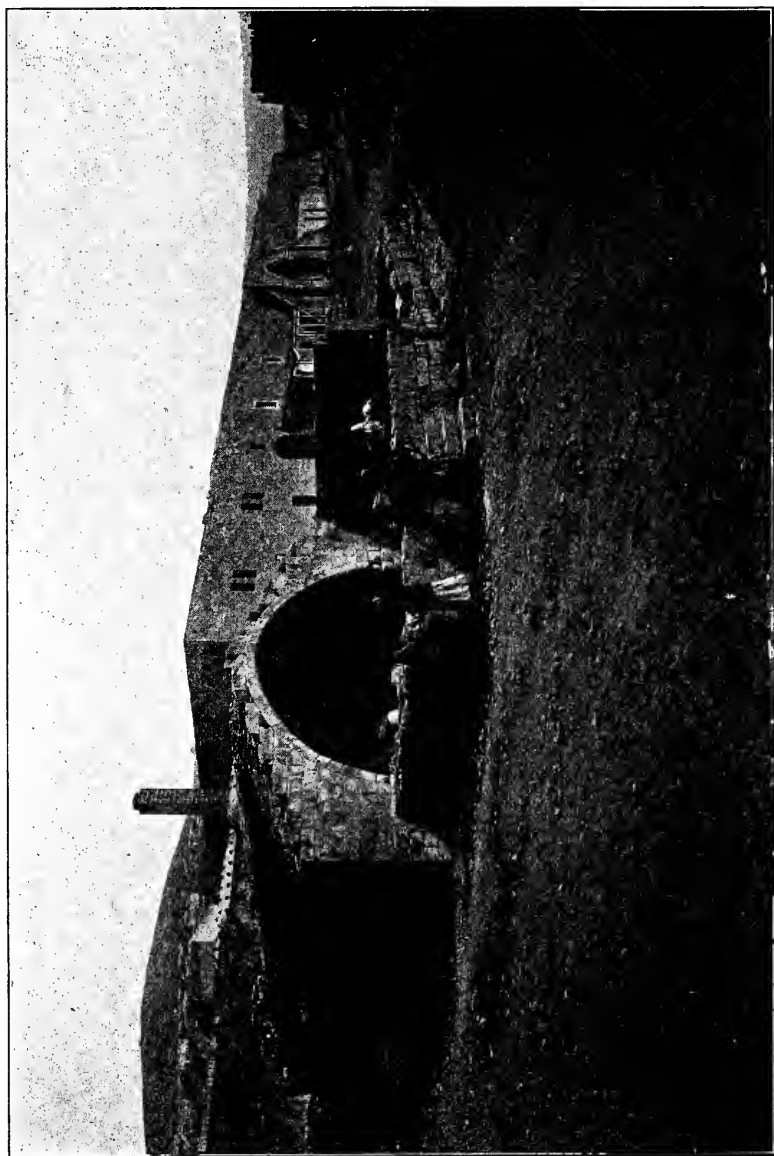


Ancient Synagogue at Nazareth

THE DRIVE TO TIBERIUS

After lunch, we entered our carriage for the afternoon drive to Tiberius. At the north end of Nazareth we stopped at Mary's Well, or Fountain, which is a beautiful spring of water. The Greek pilgrims bathe their heads and eyes with the holy (?) water. Many women were seen here filling their large jars with water, which they bore away on their heads. As this is the only spring that the town contains, it is very probable that Mary and the little child Jesus were often among the number who came to this place for water.

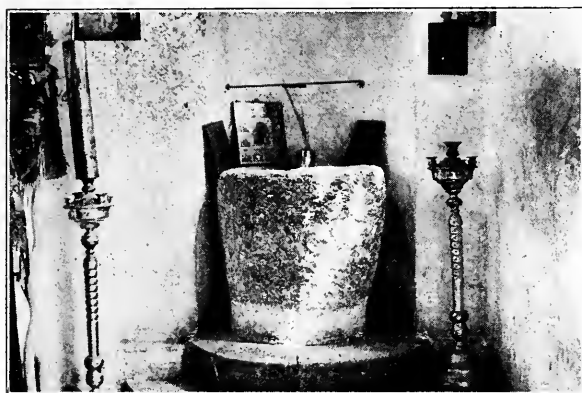
From the fountain our road ascended in a wide sweep to the summit of the hill toward the north, from which we obtained a fine view of the whole of Nazareth. As we were about to take a farewell look at the quiet town behind us, little Gerald began to cry very hard, and for a long time could not be comforted. The thought that this was where Jesus lived when a boy seemed to make a deeper impression upon



The Virgin's Fountain, Nazareth

his mind than anything else that we had seen, and therefore he did not like to leave. Finally we assured him that he could obtain a glimpse of the city on the morrow, as we passed by train through the Plain of Esdraelon; then he felt better. Looking northward, we could see down into a valley below, into which we now began to descend. After a few minutes we passed Gath-hepher, the birthplace of the prophet Jonah (2 Ki. 14:25), whose tomb is here shown.

In about three-fourths of an hour we entered the village of Kefr-Kenna, which is pleasantly located, being surrounded with many orchards of olive- and other fruit-trees. This is identified as the ancient Cana, where Christ performed his first miracle by converting water into wine at the marriage-feast (John 2). On entering, we passed a nice spring, from which, doubt-



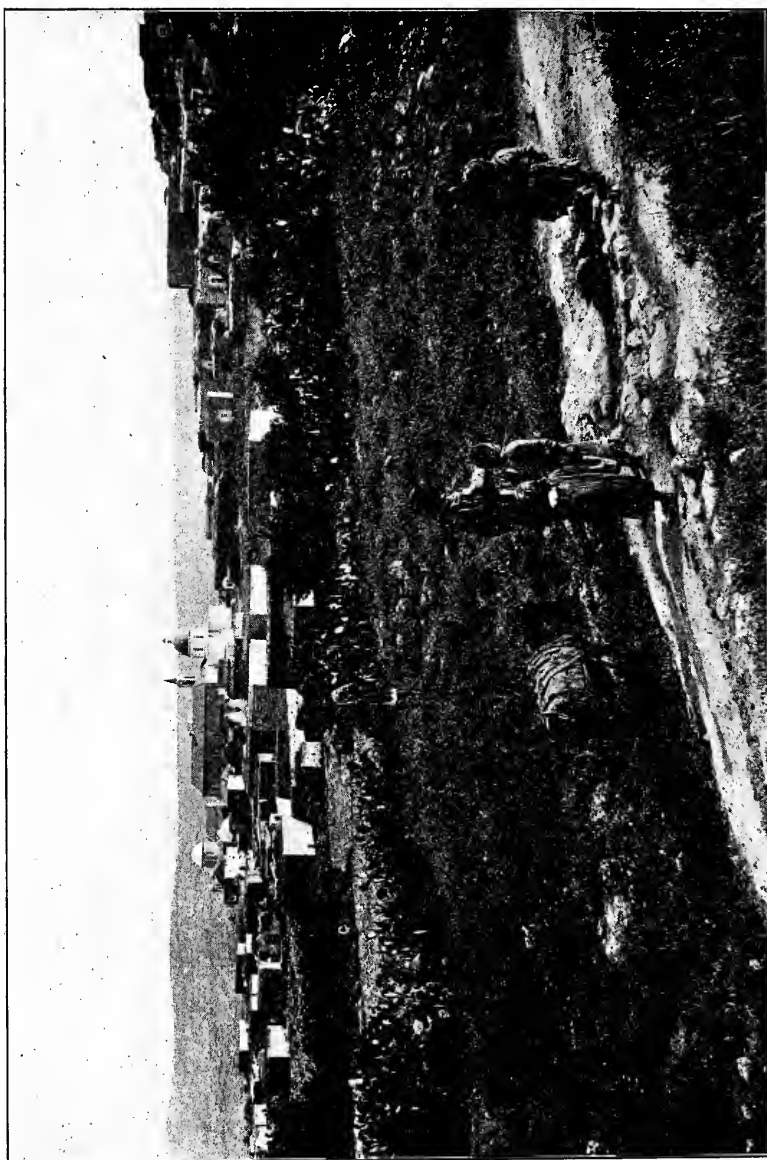
Ancient Water-Pot at Cana

less, the water used on the occasion of the miracle was taken. Leaving our carriage, we visited the Latin Chapel, which occupies the site of a church of the Crusaders, which in turn had succeeded a still more ancient church. This was discovered recently while excavations were in progress for

the purpose of enlarging the present church. In front of the altar of the earlier church a Hebrew inscription was found which names a certain Joseph as its founder; and this is supposed to refer to Count Joseph of Tiberius, a converted Jew who in the time of Constantine the Great built several churches. This ancient inscription interested us, though we were unable to read it. This church is said to occupy the site where the water was turned into wine.

From the Latin Chapel we went to the Greek Church to see one of the waterpots which is said to have been used on the occasion of the miracle. It was hewn out of stone and appeared to be very ancient. I was somewhat surprised at its size, but on investigation I find that the "two or three firkins," which was the capacity of the vessels mentioned in John 2, is equal to about

An Ancient Waterpot



Cana of Galilee

twenty-five gallons, and this agrees well with the size of the jar which we beheld. The record itself conveys the idea that the jars were too large to handle after the manner of ordinary waterpots, for they "were set there," and at Jesus' direction "they FILLED THEM up to the brim." I noticed a small, round hole at the bottom, and this reminded me of the words "DRAW OUT NOW, and bear unto the governor of the feast." I succeeded in getting a very good kodak view of this jar. We then went to the alleged site of the house of Nathaniel, where a small Franciscan chapel now stands. According to John 21:2, Nathaniel resided



Besieged by Young Venders at Cana

at Cana. This may in some degree account for his skepticism concerning Jesus, when he said, "Can there any good thing come out of Nazareth?" (John 1:46).

In this village we were pestered by children, who crowded around us thickly, offering various little articles for sale. Whichever way I might turn, it was all the same—about all I could hear would be shouts of "hajji," "hajji." They thronged us from the time that we arrived at the spring near the entrance until our carriage was well under way after leaving the other end of the town. But we noticed one thing that drew forth remarks from our party, and that was the absence of begging. The familiar cry of "bakshish," "bakshish," which had greeted our ears at every place since we landed in Pales-

tine, was strangely lacking both in Nazareth and Cana, and an effort to sell us something was substituted. We could not help but appreciate the difference, though we were greatly troubled by them. We attributed this change to the influence of Christianity creating more thrift and business energy in these northern towns which are not so much under the influence of Mohammedanism.

From Kefr-Kenna our route led northeast through a broad, well-cultivated valley, which, however, was not specially interesting for some time. After a while we reached Lubiye. Here in 1799, a fierce battle was fought by the French and Turks. A little farther along we crossed a low saddle, to the north of which rises Karn Hattin, a mountain easily distinguished

**Mount of
Beatitudes**



On the Mount of Beatitudes

by its having two peaks, or horns, and also by its being isolated on a broad plateau. On this plain the power of the Crusaders in Palestine was completely broken when their forces went down to defeat before Saladin, July 3, 1187; when "all was staked in the presence of the holiest scenes of Christianity and all miserably lost." This hill is traditionally identified as the Mount of Beatitudes, where Jesus preached the notable Sermon on the Mount.

As we rode along its base, we began to talk about stopping at the nearest place and making an ascent. By this time our Mohammedan driver had learned that we were bent on visiting every place of importance that we came near. He was anxious to get to Tiberius, and so, suspicioning that we might want to stop here, he began to ply

his whip vigorously, and soon we were going at a very rapid rate. We succeeded, however, in getting the carriage stopped and, against the driver's protest, started for the summit of the mountain. We found the distance much greater than we had anticipated, and we shall not soon forget that climb through the rank weeds, thorns, and thistles up the rough, stony slope of the hill. Poor little Gerald! He was too heavy to be carried a great deal, and yet it was very difficult for him to keep up with the rest. Occasionally he would stop for a moment, and say with a sigh, "Oh, I wish Jesus would give me wings!" or "Why does he not let me be an angel?"

After a half hour's hard work we were rewarded with success; and standing on the top of that historic mountain, we obtained a magnificent view of the surrounding country. Westward was the country we had just traversed. Turning to the east, we caught our first sight of the deep-blue waters of the lovely Sea of Galilee, about 1,700 feet below us. Yonder, around the northern and northwestern shores formerly stood those crowded and busy cities which were the scenes of so many of our Lord's marvelous works. A little farther north, high up on a mountain, we could see the prosperous town Safed—"a city that is set on a hill," which "can not be hid." I shall never forget that hour. Every spot upon which our eyes rested seemed sacred. And with genuine feelings of devotion, we began to repeat the words that here fell from the lips of him who spoke as never man spake:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

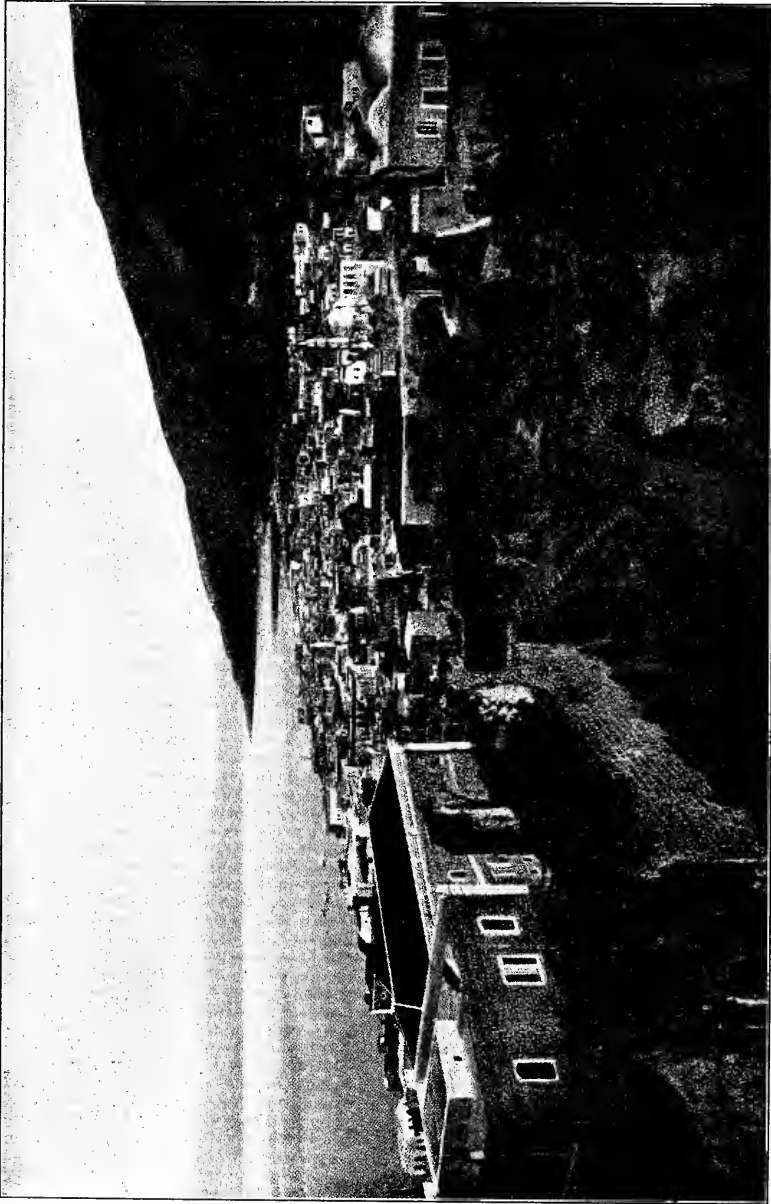
Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven (Matt. 5:3-9).

Returning to our carriage, we continued on our way, and soon began to descend in long windings from the high plateau that we had crossed to the level of the Sea of Galilee, which at this point again became visible and lay spread out before us in indescribable beauty—



Tiberias, on the Sea of Galilee

the most sacred body of water on the globe. There was inspiration in the sight. We began to sing, but with a greater sense of reality than that described by the poet:

Oft in silent meditation
Back to Galilee we go,
With our fancy's brightest vision
View the scenes of long ago.

On its shores we long to wander,
Sacred spot of all that land,
Where of old our loving Savior
Left his footprints in the sand.

Sweet and precious unto me
Are the thoughts of Galilee;
He who walked the stormy wave
Still extends his hand to save.

About six o'clock in the evening we arrived in Tiberius. Our first concern was a lodging-place. About the time we left Nazareth more than two hundred German tourists were due there from Haifa. As they were coming right on through to Tiberius the same afternoon, they had telegraphed ahead for hotel accommodations and secured every available place. After some delay and considerable difficulty a Latin priest kindly offered to provide for us as best he could in his own private house, and for this we were indeed grateful. He seemed like a very nice man, and Brother Ouzounian had some interesting conversations with him in French.

TIBERIUS

Tiberius is now a town of about 8,600 inhabitants. Formerly it was the capital of Galilee, which name was extended to the entire province of Palestine lying north of the Plain of Jezreel. The country was famed for its fertility and rich pastures, and the most beautiful part lay here just to the west of the Galilee lake.

The city was founded by Herod Antipas and named in honor of the emperor Tiberius Cæsar. It is mentioned only once in the New Testament (John 6:23), though the lake itself is sometimes referred to as the Sea of Tiberius. We have no account of Christ's visiting this place. Later, during the Jewish war, when Josephus was made commander-in-chief of the Jewish forces in Galilee, he fortified Tiberius; but the inhabitants voluntarily surrendered to Vespasian. Therefore the city was spared, and the Jews were afterwards allowed to live there. After Jerusalem was taken and destroyed, Tiberius became the chief city of the nation. Here flourished the school of the Talmudists, and here St. Jerome was taught Hebrew by a Jewish rabbi. Though the town is now prosperous and important, there is nothing specially attractive about it. It is known throughout Syria for its multitude of fleas, and this feature was specially objectionable

to some of the members of our party. The Arabs say that the king of the fleas has his court here.

Next morning, April 25, we started out for a sail on Jesus' sea; but as the breeze was very gentle, it proved to be more rowing than sailing. Our boat was propelled by four men, who plied the oars with great dexterity. The lake is thirteen miles long and about seven miles across at the widest place. The surface lies about 680 feet below the Mediterranean. The river Jordan enters at the north end, passes through, and leaves at the southern end, on its course to the Dead Sea. Sweet memories of this bright day when we coursed over the sacred waters to the site of the ancient Capernaum will linger with us. From the lowly life of common fishermen on this lake, Christ called several of his followers to the sacred office of apostleship, to institute a religious movement which was destined to revolutionize history and make itself felt in every part of the world. Here he spent much of his time with them. Time and again they entered such boats as these and crossed over its waters. Here it was that the Master lay asleep in the back part of the ship while his disciples were battling for life with the violent waves caused by one of the sudden squalls to which the sea is subject; and here "he arose and rebuked the wind and the sea, and there was a great calm." Here also when the disciples were storm-tossed and frightened in the darkness of the night, the Savior came walking on the waves of the sea, and Peter made his unsuccessful attempt to walk on the water to Jesus. Amid the pleasant scenes of the present, with memories of the sacred associations of the past crowding in upon us, we expressed inspiration of our hearts in joyous song:

"Each cooing dove and sighing bough
That make the eve so blest to me
Has something far diviner now—
It bears me back to Galilee.

"And when I read the thrilling lore
Of him who walked upon the sea,
I long, oh, how I long once more
To follow him in Galilee!

"O Galilee, sweet Galilee,
Where Jesus loved so much to be!
O Galilee, blue Galilee,
Come sing thy song again to me!"

As it required about one and one-half hours for us to cross to our first stopping-place, we had an abundance of time for conversation about the many things which have conspired to render this sheet of water sacred forever. The greater part of Christ's personal ministry was spent in the numerous villages which crowded its shores, or in the hills and mountains which look down upon it. Considering the

mixed character of the inhabitants of this district and the contempt with which they were held by the Jews in Judea, who but Christ would have thought of going to this place to initiate his great work and to choose those disciples whose general ministry was to begin at Jerusalem?

How enjoyable this day! The sun shone down upon us in his beauty, revealing the natural scenery on the banks of the lake, which in springtime, exhibits a luxuriant vegetation suggestive of an earthly paradise. The Galilean mountains, which rose above us in the distance, form a splendid background to the natural scene, and add beauty and richness to its grandeur; while to the north, beyond and above all, tower the snow-capped summits of the mighty Hermon, so often extolled by the writers of the Sacred Narrative. And the eyes of our Lord often rested upon the very places where we were now fixing our eager gaze—happy thought! And here close at hand are to be seen the ancient-looking boats of the fishermen coursing about on the waters that still wake angrily in the sudden tempests, or sleep in sullen calms. Once more our hearts' emotions found expression in song:

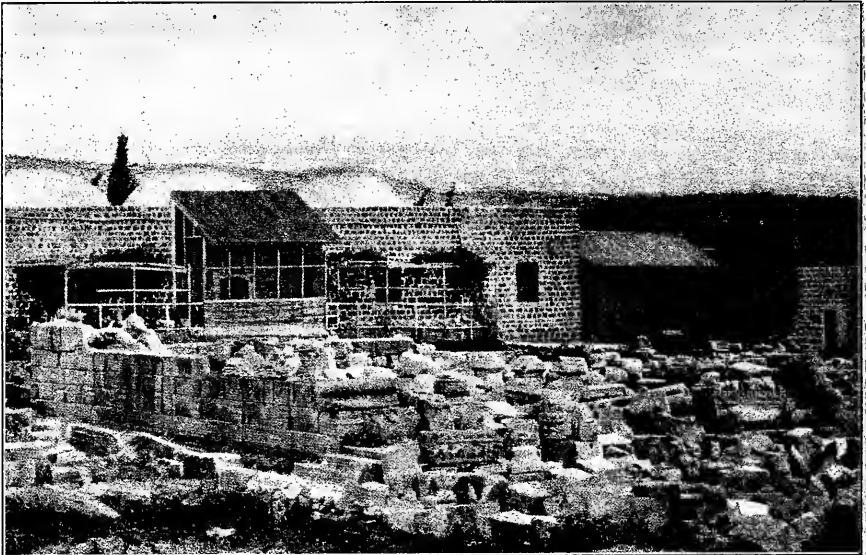
“I stood by the side of that murmuring sea,
Sweet Galilee, sweet Galilee,
While the voice of the tempest was saying to me,
‘Sweet Galilee, sweet Galilee.’
And I thought of the Savior who, years long ago,
Came to tell the glad tidings, his love to bestow;
How he stood by the side of that murmuring sea,
Sweet Galilee, sweet Galilee.

“I sailed in a ship on that billowy sea,
Sweet Galilee, sweet Galilee,
While the voice of the tempest was saying to me,
‘Sweet Galilee, sweet Galilee.’
Then I thought of the hearts that once tossed on the wave
When they cried in their peril to Him who could save;
How the Master spoke peace to that billowy sea,
Sweet Galilee, sweet Galilee.”

As we approached the shore at the north end of the lake, memories of another kind caused our feelings to be mingled with a strain of sadness, for here lay those prosperous cities against which Christ uttered his severe maledictions because of their rejection of his message—“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty

works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. 11:21-23). So perfectly have these predictions of Christ been fulfilled that for centuries these places have been in such complete ruin and desolation that even their sites have been made the subject of much dispute.

Our objective point was Tell Hum, at the north end. Recent excavations by the German Oriental Society have succeeded in making the identity of this place with Capernaum as good as certain, so that



Ruins of a Synagogue at Capernaum

when we stepped ashore we felt assured that we were really on the site of that proud wicked city, which was "brought down to hell." The excavations referred to have brought to light the interesting remains of a large synagogue, which we visited. This is probably the one mentioned in Luke 7:5, where, on the occasion of the sickness of a certain centurion's servant, the elders of the Jews came and besought Jesus to come at once and heal him; affirming that the centurion who desired this favor was worthy, "For he loveth our nation, and he hath built us a synagogue." The structure is seventy-nine feet long and fifty-nine wide, built of fine white limestone, and consists of a central chamber surrounded on the north, south, and west by a colonnade. The columns were monolithic shafts ten feet in length, surmounted by fine Corinthian capitals. The archi-

trave and frieze were richly ornamented with foliage and geometrical figures. These splendid works now lie scattered around, a silent testimony to the former beauty and splendor of this place. I desired to obtain a picture of this synagogue, but the Franciscans have the oversight, and one of their number absolutely refused to allow any photograph of the ruins taken. Brother Ouzounian talked to him very nicely in French, after which he relented and permitted us to secure the desired view.

Farther up the mountain slope to the north, above Capernaum, perhaps two miles distant, lie the ruins of Kerazeh, probably the ancient Chorazin.

Many walls of houses are still preserved, also some columns which probably supported the roofs; and in the center of the town may be seen the ruins of a synagogue. We did not have sufficient time to climb up to the



Bethsaida

exact site, so omitted it from our itinerary. Of course, all of these places were within easy range of our vision.

Our course across the lake in the morning had been in a direct line from Tiberius to Capernaum, so on our return journey we followed the long course around the shore on the northwest and west sides. We soon came to Khan Minyah where there are some ruins which show that the place was once of considerable importance. We also saw a good fountain here. Our boatmen declared that this was the site of the Bethsaida of the New Testament, and numerous attempts have been made by certain scholars to confirm this identity; while others say that the true Bethsaida, the birthplace of Peter, John, and Philip, was at the north end where the upper Jordan flows into the sea. As the identity of this place was not settled, it did not interest us very much; so we did not go ashore, but continued our course to the extreme western edge of the lake, and came to Mejdel, which is identified with certainty with Magdala, the birthplace of Mary Magdalene. Just back of this place

the cliffs arise to the height of more than 1,100 feet and are full of caverns, some of which we could see from our boat. One of these is large and contains an almost inaccessible labyrinth of passages. These fastnesses were once the haunts of robbers. Herod the Great besieged them here and could not succeed in destroying them until he hit upon the plan of lowering soldiers in cages from the cliffs above to the mouths of the caverns. Hermits afterwards occupied the place.



Haifa

Arriving at Magdala we decided to go ashore. The bank here is not precipitous and our boat could not come entirely to land; therefore two of the boatmen carried us ashore one at a time. It did not take us long to decide to leave again, for I am sure that this is the most miserable village that I ever saw. The few inhabitants were a degenerate, wretched, and dangerous-looking class, therefore we started back for our boat. The boatmen took Gerald first, carried him out, placed him up on the top of the boat quickly, and let go, starting back to the shore for another one of us. Just at this time the boat gave a sudden pitch (probably caused by the motion of one of the boatmen who was in it), and Gerald lost his balance and fell overboard. The boatmen quickly effected his rescue, but he was thoroughly frightened. We tried to comfort him

by saying that he had had a greater privilege than any of us; for he took a bath in the Jordan, one in the Dead Sea, and now he went in the Sea of Galilee. We pressed a coat into service for temporary clothing, and removed his wet clothing and laid them in the sun to dry on the top of the awning which covered us. We arrived at Tiberius in time for lunch.

In the afternoon we returned to the sea, where we entered a motor-boat which conveyed us, with other passengers, to the southern end of the lake, to Samakh, a station on the railway. Just as we arrived there, I discovered that one of our suitcases was missing; and we were greatly disappointed, for there was not sufficient time to return and get it before train-time. We were not certain whether it had been left at our stopping-place or had been seized along the way before the boat left Tiberius. Brother Ouzounian was the only one of our number who was qualified by language and otherwise, to trace such a thing as a lost suitcase, therefore it fell to his lot to remain behind to make search; so we sorrowfully said farewell, and made our journey to Haifa, on the shore of the Mediterranean Sea.

We were not specially interested in the city of Haifa, though it is a prosperous town of about 20,000 inhabitants; our interest lay in **Mount Carmel** Mount Carmel, at the base of which Haifa is situated.

This is one of the most noted mountains in Palestine, and its beauty has been much extolled even by Bible writers; Isaiah speaks of the "excellency of Carmel and Sharon (Isa. 35:2)," while Solomon employs Carmel as a representation of that which is "fair" and "pleasant" (S. of Sol. 7:5,6).

That which renders Carmel forever sacred as the "mount of God" is the fact that here was the scene of the greatest of Elijah's miracles—one of the most marvelous of sacred history. The circumstances will be recalled by the reader. At this time Ahab was the reigning king of Israel, but was to a great extent under the malign influence of his wicked wife Jezebel. She was the daughter of Ethbaal, king of Tyre, and through her influence the Phœnician worship, especially that of the sun-god Baal, was introduced in Israel. As a punishment for this offense, God subjected the nation to more than three years of terrible famine. During this time the prophet Elijah, who had pronounced this judgment, remained in hiding from the wrath of the king, but afterwards appeared and challenged the worshipers of Baal to a public test on Mount Carmel in order to determine which was the true and living God. Here in the sight of all Israel, who had assembled to witness

The Place of a Great Miracle

the test, these idolatrous priests constructed their altar, placed on it the sacrifice, and then called upon Baal to vindicate himself by sending fire miraculously and consuming the offering: but all in vain. After their complete failure, the prophet called the people to himself, built an altar, placed the sacrifice and covered it with water, and then prayed Jehovah to show that he was God in Israel and that Elijah was his true prophet; whereupon the fire fell and burned up the sacri-



Gerald's "Sacrifice" on Mount Carmel

fice and licked up the water in the trenches. When the people saw this, they fell upon their faces, and cried, "The Lord, he is God; the Lord, he is God." Then at the command of Elijah the false priests of Baal were taken down to the brook Kishon and there were slain (1 Ki. 17, 18).

After this marvelous manifestation of the mighty power of God, Elijah went up to the top of Carmel and there prayed seven

times for the Lord to send rain upon the earth; upon which a rising cloud became to him a token of the desired answer, and he sent word to Ahab to return to his house quickly lest the rain should stop him (1 Ki. 18: 42-46).

Next morning we secured a carriage and began the ascent up the slope of Mount Carmel. We had often related the story of Elijah to

Gerald, therefore he was very much interested in this trip. At a point about 558 feet above the sea we came to the "Monastery of Elijah," which we entered.

This is a large building occupied by about twenty monks. In the

**Monastery of
Elijah**

church we saw an old wood carving representing Elijah; and under the High Altar is a grotto, or cave, in which the prophet is said to have dwelt. That prophets and other religious persons lived here, probably in caves, in very ancient times is well known, and Elijah and Elisha often resorted thither (compare 1 Ki. 18: 19, 42; 2 Ki. 2: 25; 4: 25 with 1 Ki. 18: 4, 13).

Leaving the Monastery, we still continued to ascend. While on the way, I happened to look at the side pocket in Gerald's coat and noticed that it was bulging out. I asked him what Gerald's "Sacrifice" he had in his pocket, but he made no reply; whereupon I made an examination and found a box of matches, which he had secured in our room at the hotel. When asked why he had brought them, he at first made no reply; but when pressed, he said that he had brought them so that he could make a sacrifice when he got up on top of the hill. I suppose he was afraid his faith would fail, therefore thought he would provide the fire himself. When we gained the summit, he gathered together some stones and made an altar, upon which he piled some dry weeds, and then attempted to set them afire. The wind was blowing so strong that he could not get the blaze started before the wind would extinguish his match; and the little fellow was about discouraged as he struck his last match, but, lo! the fire took hold and blazed up, and then he was very happy.

Mount Carmel presents a beautiful appearance. It forms a great promontory stretching out into the sea, thus forming the Bay of Akka on the north. On account of the heavy dew the mount is covered with a rich green verdure the whole year round—a very unusual phenomenon in Palestine. The summit is covered with oaks, pines, and wild almond-trees, and farther down, where it is brought under cultivation, olive and other fruit-trees abound and vegetation of every kind flourishes. At the foot of the mountain on the south runs the brook Kishon, by the side of which Elijah slew Baal's prophets. Many small rivulets flow down from the mountain, furnishing the slopes with an abundance of water, then empty their contents into this brook. From this point the view is magnificent: toward the south the view extends to Cæsarea; on the west lies the great sea; toward the north are the blue ranges of the Lebanon and the seacoast as far as Tyre, where Hiram reigned—the king with whom David formed a league and from whom Solomon obtained great assistance in the construction of the temple.

On our return we visited the School of the Prophets below the Monastery of Elijah. Here we were shown a large chamber, partly a natural cavern and partly cut out of the rock, which we were informed was anciently used for a school of the prophets. Around the sides is a stone projection, or shelf, which formed a seat for the pupils.

It might be interesting for me to digress long enough to describe



Convent on Mount Carmel

the schools of the prophets which existed during the Israelitish period, and to state the purpose of their establishment. From the references to the subject given in the Scriptures we learn that they were institutions where younger prophets were placed under the leadership and special instruction of older and experienced men of this prophetic office. The first school of this kind of which we have any knowledge was established by Samuel (1 Sam. 10: 8 with 19, 20, 21). Other schools were afterwards located at different places, as Gilgal and Bethel (2 Ki. 2: 3; 4: 38), and the students lived together in close fellowship (2 Ki. 6: 1). The pupils were known as "sons of the prophets," while their leaders were regarded as their spiritual parents, hence were addressed as "Father" (2 Ki. 2: 12; 6: 21).

**Ancient Schools
of the
Prophets**

The purpose which these institutions served in the kingdom of Israel must not be overlooked. In the reign of Rehoboam, when the national separation occurred, the clerical tribe of Levi remained with Judah, where they might maintain their God-appointed service at Jerusalem; and thus the nation of Israel was left without any recognized spiritual head or divine leadership. The wicked Jeroboam attempted to provide for the religion of his subjects by instituting a corrupt form of worship in Jehovah under the symbol of the golden calves which he stationed at Dan and Bethel, and which was continued until the overthrow of the nation. But God was greatly displeased with this. Therefore in order that the knowledge and worship of the true God might not be entirely lost to the nation these special institutions of the prophets were established and divinely confirmed by a succession of mighty wonders and signs (as in the case of Elijah and Elisha) which was not equaled by all the prophets of Judah. It appears that the first-fruits and tithes which by the Mosaic law were assigned to the Levites were in the nation of Israel devoted to these prophetic institutions (2 Ki. 4:42, with context). But of course the Lord did not confine his prophetic work to these established institutions, for Amos clearly describes himself as an exception to this rule—that he was not trained in a school of the prophets, but was a herdsman when the Lord called him directly to utter his predictions against Israel (Amos 7:14, 15).

But the fact that these schools of the prophets were located at the important centers of corrupt or idolatrous worship leads me to believe that they were not simply educational institutions, but were a sort of missionary stations. The “fathers” traveled about and visited the different places. These facts may throw some light on the saying of Christ, “Call no man your father upon the earth: . . . for one is your Master, even Christ; and all ye are brethren” (Matt. 23:8, 9). “In time past” God spake unto the fathers by the prophets, but “in these last days he hath spoken unto us by his Son” (Heb. 1:1, 2).

From this interesting excursion to Mount Carmel we returned to our hotel. At six o'clock in the evening I went to the railway station to meet Brother Ouzounian, who had turned back to Tiberius and recovered the missing suitcase, then followed on the next train. He reported he had found opportunity to do some very good missionary work at Tiberius, and that he therefore felt that the Lord permitted the oversight of the suitcase in order to accomplish this result.

FROM HAIFA TO DAMASCUS

Next morning our company separated. Brôther Ouzounian remained at Haifa, waiting for the next boat to Egypt; and Brother Pambukdjian also remained in order to take a boat directly to Beirut; while we took the train for Damascus. The line skirts the north edge of Mount Carmel, passing through the Plain of the Kishon, and enters the Plain of Esdrâelon, which it traverses in a southeasterly direction. From the train we obtained our last view of Nazareth far up on the Galilean hills, passed close to "Little Hermon" on our left and Jezreel on the right, and soon after entered the plain of the Jordan. Thirty-six miles from Haifa we arrived at Beisan, the Beth-shean of the Old Testament (Judg. 1:27). From this place the railway line turns northward and ascends the west side of the valley of the Jordan, then finally crosses that river on a bridge. This is the lowest point reached by the railway, being 815 feet below the level of the sea. A little farther along we came once more to the southern end of the Sea of Galilee, to the little village of Samakh, from which we departed two days before.

From this point the train began to enter the mountains of the country east of the Jordan. We fixed our gaze upon the waters of **Leaving Galilee** the Galilean Sea until the mountains shut off our view, and then we turned our attention to the beautiful valley of the Yarmuk, which we were ascending. This river is the largest tributary of the Jordan; in fact, its volume is nearly the same. It descends from the Hauran, and its deep channel is cut through great rocks of limestone. This we crossed and recrossed on great viaducts, and the passage of this gorge with its rushing torrents of water far below presents a picturesque scene.

This section of the country was formerly included in the possessions of the half-tribe of Manasseh. It will be remembered that the **The Hauran** tribes of Reuben and Gad and the half-tribe of Manasseh desired to settle east of the Dead Sea and the Jordan, and were therefore permitted to take possession of this vast scope of country which had already been conquered by the Israelites on their route to Canaan. In Ezek. 47:16-18 the Jordan River is made the boundary between Damascus, Hauran, and Gilead on the one hand, and the land of Israel on the other. But the region known today as the Hauran lies a little farther east, which we entered near Zeizun, a station eighty-four miles from Haifa. When the Israelities overcame Og, king of Bashan, they secured all of this country, which

then contained threescore cities that were "fenced with high walls, gates, and bars" (Deut. 3: 1-5).

It was noted for its rich pasturage, and is frequently alluded to in this respect by the Bible writers. But the country itself was almost unknown to the modern world until during the last half-century; and even today it has not been completely explored. It is very rich and fertile, but thinly populated. It abounds with remains of ruined cities and towns, which testify to its former prosperity. Most of the present inhabitants live in the best preserved of these ancient houses. The cupboards, seats, and even the candlesticks, are of stone; and the cisterns hewn in the rock, in which drinking-water is preserved throughout the whole year, also date from an early period. A vast number of ancient inscriptions in Greek, Latin, Arabic, and other characters have been found in these parts, but many of them have not yet been read.

About noon we arrived at the station Dera, where we stopped for half an hour. This town occupies the site of the ancient Edrei, which was the scene of the overthrow by the Israelites of Og, king of Bashan, already referred to. There are numerous ruins here now. At this place we joined the main line of the Hedjaz Railway, which runs from Damascus to Medina. It was constructed for the purpose of assisting Moslems in their pilgrimage to Mecca. Unbelievers are not permitted to use the line for traveling farther south than El-Maan. Our course was northward from Dera to Damascus.

As we were many hours on the train, we had plenty of time for observation and reflection. We were agreeably surprised at the natural richness and the attractive appearance of this broad territory of the Hauran which we were traversing; for we had never formed the conception of such a fine tract of land lying over here so far from the sea. But we were just as deeply impressed (but unfavorably) with the character of the present inhabitants, chiefly Bedouins. Reeking in filth, scantily attired, tattooed on faces and hands with fanciful or grotesque figures, they certainly present a hideous appearance. At every stopping-place, we saw the soldiers of the government stationed for the purpose, we supposed, of protecting the trains and preserving order. Many times we expressed our thankfulness that we were on the train, and not left in the hands of such people. Now, this observation was not simply the exaggerated "first-impression" of a foreigner, for we had spent sufficient time in the Orient to become pretty well accustomed to the different

Many Ruins

Edrei

**Degenerate
Inhabitants**

peoples, their appearance, costumes, etc. But these people presented a wild and fierce appearance that stood out in striking contrast with those nearer the sea, who are brought more in contact with the influences of Western civilization. And these things directed our thoughts to the influences of religion itself. For twelve centuries Mohammedanism has had perfect and undisputed sway over the region of the Hauran, and what has it done for the betterment of the people? Absolutely nothing, so far as we can see. With the exception of the railroad itself, everything is probably the same as it was in the seventh century—the morals and character of the people no better.

Some of our Western people who are inclined to look with leniency upon the religion of the false prophet (as though it were a stepping-stone to the religion of Christ) should visit the interior of these Moslem countries and view its results in its unmixed state. No; Mohammedanism has originated since the time of Christ, in opposition to Christ, and has ever since waged the fiercest warfare with the disciples of Christ; hence is a step *from*, not toward, Christianity. Missionaries generally regard the Moslems as the hardest people in the world to reach with the gospel—not even excepting the Jews; for the Jews have the Old Testament Scripture with their prophecies of Christ, and to these we can appeal, while the Mohammedans have the Koran, which to them, is the supreme law, and this distinctly names the Christ and denies his divine Sonship.

But I do not wonder why Mohammedanism is powerless to elevate its people, for as a religion it is constructed mainly in line with fallen human nature—not in opposition to it—and thus tolerates under religious sanction the very things that degrade and disgrace any nation. The fierce and barbarous standards of seventh-century Arabia are reflected in the character, example, and religion of the prophet; and therefore every country brought under its sway has withered as though struck by the most ruinous blight. Mohammed sanctioned the fearful slave-raids that tore apart and forever crushed the homes, the happiness, and the natural instincts of helpless victims. These raids Mohammedans have continued, as in Africa, down to our own day. Mohammed gave unrestrained rein to the vilest of human passions: he placed the sword in the hands of his fierce followers, and gave them license to all the plunder and booty that could be secured through war and assassination; he permitted them to do whatever they pleased with any “infidel” woman that they met, and he himself set the example by

taking to his tent the weeping widow of a Jew whom they had slain in cold blood the same day.

Against this dark background I place in striking contrast Christianity—the character of its Founder, and of his chosen apostles; its true nature, and its effects in the world. Our Savior was a perfect model, free from all of the sins of humanity, which he vigorously condemned. His apostles were men of the holiest character who went forth to make war, but with weapons “not carnal.” In its nature Christianity is opposed to every wrong act, impulse, or principle, and stands for all that is good; therefore its effects have been beneficial. I am aware that some of our carping critics blame Christianity for the superstition and darkness of the Middle Ages, but this I steadfastly deny: it took place, not because of Christianity, but *in spite of it*. The great forces of heathenism within the empire itself, and the mighty deluge of barbarism from without, which finally wrecked and overturned the empire, had their influence upon the Christianity of the day and adulterated it. But when, later, the open Bible was placed in the hands of the people and a higher type of Christianity arose, straightway the rapid elevation of society began, until today we can point triumphantly to the results and say, “Wherever the highest and purest form of Christianity is, there you see the greatest moral, social, and spiritual development.” No person who is not blinded by bitter prejudice can fail to see these facts which stand out in such striking contrast. Give us pure apostolic Christianity—fill the earth with it—and this old world of ours would be converted into Eden, “the garden of the Lord.”

During the afternoon our route continued in a northerly direction. On the left the lofty, snow-crowned summits of Mount Hermon were always visible. Late in the afternoon we crossed the broad depression of the Wadi el-Ajam, through which flows the river that is identified with the ancient Pharpar (2 Ki. 5:12). As we approached the city of Damascus from the south, we thought of the time when Saul was traveling along the caravan route in this direction, bent on the destruction of the Nazarenes, when Christ miraculously appeared to him and changed the whole course of his life (Acts 9).

Arriving at
Damascus

DAMASCUS

Next morning we started out to view the place. Damascus is said to be the oldest city in the world. Of its origin nothing is known, but in the days of Abraham it was referred to as a place of some impor-

tance (Gen. 14:15; 15:2). It is mentioned repeatedly in connection with Israelitish history. Its present population is about 300,000; in its characteristics it is the most Oriental city in existence, and its bazaars are the finest in the East. But we were chiefly interested in its connection with Christianity. The doctrine of Christ must have been preached here soon after Pentecost, for in A. D. 36 Saul undertook a special trip here (this was on the occasion of his conversion) for the express purpose of destroying the Christians (Acts 9).

We went to "the street which is called Straight," along which we traveled until we came to the "house of Judas" where, in answer to the prayer of the disciple Ananias, the blinded eyes of Saul were opened, and he was filled with the Holy Ghost (Acts 9:10-18). We next visited, in another part of the city, the house of Ananias, which is now converted into a small church with a crypt. We then went to the site of the house of Naaman the Syrian (2 Kings 5), which was recently destroyed by fire. I am

Visiting
Traditional
Sites



House of Ananias, Damascus

not able to judge accurately as to the character of these traditions. The houses pointed out did not, it seems to me, bear evidences of any such antiquity; though it is possible that they may occupy the place of former structures. Pass-

ing around the outside of the city wall, we were shown the window above the wall where, it is affirmed, Paul was let down in a basket and escaped from the wrath of the Damascenes (2 Cor. 11:32, 33). Our guide then conducted us to the Mohammedan cemetery, where we were shown the graves of two of Mohammed's wives, and of his daughter Fatima. On Thursday women come to mourn at the graves.

In the afternoon our guide conducted us to Es-Salehiyeh, a suburb of Damascus lying to the northwest, and which is situated high upon a hillside. To the west of this village a broad platform was erected for the emperor William II, and from this position we obtained a fine view of Damascus and its environs. A more splendid location for a city could not be found. Situated in a broad plain near the

foot of the Anti-Lebanon range, watered by numerous streams, and surrounded by teeming vegetation, the view is indeed enchanting.

**Natural
Situation of
Damascus**

These extensive gardens with delicious fruits and flowers, which present such a contrast with the sterile regions of the Arabian Peninsula, have been greatly extolled by the Arabian poets as the earthly symbol of paradise; for to the Mohammedans paradise is pictured as an orchard traversed by "streams of flowing water," where delicious fruits abound. The river Barada, the ancient Abana (2 Ki. 5:12),



Interior of the Grand Mosque, Damascus

flows through the city, and we passed along its banks many times. It is a most beautiful stream; the cool, clear water flows very swiftly, sparkling and flashing in the sunlight. We thought we could understand full well the argument of Naaman the leper that 'Abana and Pharpar, rivers of Damascus, were better than all the waters of Israel.' Or, as Dr. Mansford has remarked, "Naaman may be excused for his national prejudice in favor of his own rivers, which, by their constant and bountiful supply, render the vicinity of Damascus one of the most beautiful in the world."

The Omaiade Mosque is generally regarded as a place of special importance. We came to the door, but we did not enter, as we were not disposed to pay the entrance fee required. We had visited the celebrated Mosque of Omar in Jerusalem, and I expected soon

to visit the most celebrated Mosque of all, St. Sophia, in Constantinople; so we did not think that this one could present any special feature of importance to us. The site was first occupied by a Roman temple which the emperor Theodosius I (379-395) converted into a Christian church and named it "the Church of St. John," because it contained a casket with "the head of the Baptist." After the Mohammedan conquest it was converted into a mosque, which has suffered certain losses by fire and otherwise. The building has never been restored to its original magnificence; but some parts of the ancient church have been preserved, as the entrance archway on the west side and the remains of a gateway on the south side. A dome-structure surmounted by a golden crescent is said to stand above the head of John the Baptist. But we wondered how John could be in so many places! We saw where he was buried in Samaria; we also saw on Mount Ebal a Mohammedan weli that contains his skull; and this mosque contains his head! It reminds me somewhat of St. Anne's wristbone, which the Catholics have exhibited in so many places at the same time.

I had heard of a certain inscription still existing on a preserved portion of the ancient church, and this I desired to see. We passed around to the south side of the mosque. The south wall of the mosque is largely hidden by a parallel street which is lined with carpenter shops on each side. But in one of these shops, high up, was an opening through which we could catch a glimpse of the mosque wall. Our guide secured a long ladder, and we climbed through this opening, and from the roof above could see the entire length of the mosque wall rising above these shops. Here the upper remains of a beautiful Roman gate are seen, and on the upper beam of the gate is a well-preserved Greek inscription which dates from the time of Theodosius, and which was overlooked by the Mohammedans when the church was converted into a mosque. The inscription is as follows: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The quotation is from Psa. 145:13, the words "O Christ" being an interpolation. This inscription possessed more than ordinary interest to me. When it was carved in this stone, the gospel had triumphed over heathenism, insomuch that its temple was converted into a church; now, after surviving the vicissitudes of ages, it still exists with its silent testimony that Christ is yet "King of kings and Lord of lords"—as a prophecy that he will yet subdue all his enemies before him.

**The Omaiade
Mosque**

**An Old
Inscription**

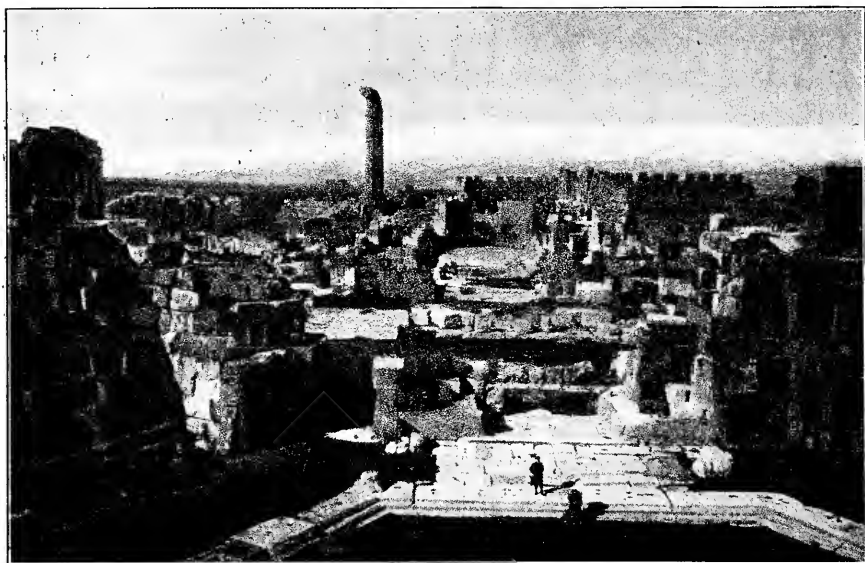
Next morning, April 29, we took train for Baalbeck. After leaving Damascus, the railway ascends the Anti-Lebanon mountains, following the river Barada (Abana) for a long distance. **Leaving Damascus** The pure, clear water of the river, winding about in sharp curves and leaping from rock to rock in its rapid descent through the well-wooded valley, presented a picturesque scene.

About eighteen miles from Damascus we stopped at Suk Wady Barada, a village surrounded by orchards. This town occupies the site of the ancient Abila Lysaniæ, and the district around was called Abilene. Luke mentions a certain Lysanius as tetrarch of Abilene in the fifteenth year of Tiberius Cæsar (Luke 3:1). The name "Abila" is popularly derived from Abel, and on a hill to the west of the town is pointed out the traditional spot where Cain slew his brother Habil (Abel). A little above the town we saw from the train an ancient road, from thirteen to sixteen feet wide, hewn in the solid rock at a point about one hundred feet above the river. Latin inscriptions on the rock state that the road was constructed under the emperors Marcus Aurelius and Lucius Verus, which would be during the latter part of the second century. Soon we turned to the northeast and ascended a valley between the two chains of the Anti Libanus to Sarghaya, the highest point, then descended in a northwesterly direction through a valley covered with oaks and wild rose-bushes, the mountains rising very steep on each side. Near Yahfufeh we turned toward the west and passed through a narrow ravine out into the broad valley between the Lebanon and the Anti-Lebanon ranges, formerly known as Coele-Syria, where we stopped at a station called Rayak, and changed trains for Baalbeck.

From Rayak our route led northeast through the beautiful, well-cultivated, but thinly peopled, Plain of Coele-Syria, formerly one of the most prosperous districts in all Syria. On the west margin of the plain the village of Kerak Nuh was pointed out, where the tomb of the prophet Noah (?) is shown. It measures one hundred feet in length! About fourteen miles from Rayak we saw on the right a modern weli built of ancient materials, of which eight beautiful granite columns were brought from the ruins of Baalbeck. In the distance could be seen the stone-quarries of Baalbeck, and the great columns of the Temple of Jupiter.

BAALBECK

Baalbeck was formerly the most glorious city of Syria, being adorned with palaces, temples, and monuments. We were interested in it chiefly because it was the center of the religious worship of Baal, to which reference is oftentimes made in the Bible. Of the origin of the town nothing is known, but it is referred to in ancient Assyrian and Egyptian inscriptions by the name "Balbik," which proves that it was devoted to the worship of Baal. Here, also, heathenism made one of



General View of Baalbeck Ruins

its greatest efforts against the rising tide of Christianity. The Christian religion was making itself felt all over the East; and to counteract its influence, the Roman emperors sought here to establish paganism on such a magnificent scale that it would be sure to carry the day. Antoninus Pius began the erection of an elegant temple to Jupiter, and his successors carried the work on with such a degree of splendor that it became one of the wonders of the world. Christianity triumphed, nevertheless, and Theodosius the Great (379-395) destroyed the chief part of the Great Temple, which had already been damaged by an earthquake, and erected over its altar a Christian church. Mercury and Venus were also worshiped here during the pagan times, but the worship of Venus was suppressed by Constantine the Great.

From the station we proceeded at once to the acropolis of Baalbeck, which is surrounded by gardens and covered by the remains of two temples—the Great Temple (of Jupiter) and the Temple of Bacchus. I will not attempt to give an adequate description of these splendid and immense ruins, but will give only a brief sketch. The German Excavations of 1900-1904 have brought to light a multitude of interesting details. Many portions of the structure in danger of falling were restored.

The temples themselves were erected on massive substructions. The entrance was on the east side where a very broad flight of steps led up to the propylæum, but these are now destroyed and a narrow modern staircase occupies the place. This we ascended to the propylæum, which stands on a broad platform nineteen feet above the surrounding orchards, and is supported by a large vault. This vestibule is about 198 feet long and about 40 feet wide. At each end of it there is a tower. In front it had twelve columns, the bases of which still remain. Three of these bear Latin inscriptions stating that the temple was built by Antoninus Pius and Caracalla and was dedicated to the "Great Gods" of Heliopolis (the Greek for Baalbeck). The towers have a nicely executed cornice running around them at the same height as the portico. Doors led from this vestibule into the chamber in the interior of the tower.

A large doorway in the center, on each side of which there was a small door, led from this vestibule into the forecourt, which was hexagonal in shape and 195 feet deep. Its mosaic floors are partly preserved. This was surrounded by colonnades, and on the four sides that were not employed for entrance and exit there were lateral chambers, each preceded by four columns. Three of these chambers have been practically ruined by the Arabs, who converted them into fortifications.

In the west side of this forecourt, opposite the entrance, a three-fold portal led into another very large apartment, called the Court of the Altar. This court measures 441 feet from east to west, and is 369 feet wide. It was surrounded on three sides (south, north, and east) by colonnades of polished granite columns. In the open space many ruins now lie scattered around, including bases of these columns, Corinthian capitals, and one monolithic shaft of Egyptian granite twenty-five feet in length. On each side of this court there are five small chambers, two of which are semicircular. The semicircular ones were elaborately decorated and contained large niches for

statues; the square ones were not so elaborately arranged. Near the middle of this court stood the colossal altar, one-half of which, with the steps by which the priests ascended at the time of sacrifice, has been brought to light by the recent excavations. The other half was probably destroyed when the church of Theodosius was erected here.

At the west end of this court a flight of steps led up to the Great Temple itself. It was surrounded by 54 columns of immense size, 19 on each side and 10 at each end (the corner ones being counted twice). Of these, only 6 on the south side remain standing, and they are visible for a long distance from Baalbeck. They measure $7\frac{1}{2}$ feet in diameter and more than 60 feet in height, above which are Corinthian capitals connected by an architrave which is in three sections. Above these is a sculptured frieze, then a tooth-molding, and still higher a cornice—in all, 17 feet high. It seemed marvelous to me how these immense blocks of stone out of which these columns were carved could be elevated to their present position. But the massiveness of the masonry is the chief wonder of this place. The sculptural work, while beautiful, is not executed with the same degree of elegance found in the remains of the Parthenon at Athens; but the Parthenon itself could be placed in one corner of the apartment forming the Court of the Altar of this Great Temple. And when I viewed the foundation upon which this structure was placed, I saw that it agreed well with the proportions of the entire building, for these enormous blocks of stone were the largest that I had ever seen, many of them measuring from 20 to 40 feet in length.

Leaving the Great Temple, we went southwest from the six columns to the Temple of Bacchus, which stands near it but quite un-

**Temple of
Bacchus.**

connected with it. The latter temple is of the same age as the other, but is well preserved, and is probably the most beautiful ancient building in Syria. The wall of the temple itself was surrounded on the outside by rows of columns placed 10 feet from the wall and 10 feet apart. There were 15 of these on each side, and 8 at the ends. These columns, including the Corinthian capitals at the top, are 52 1-2 feet high and are connected by an architrave, with a handsome double frieze that extended clear around the building. This architrave was connected with the Cella (or temple itself) by huge slabs of stone forming a ceiling, and this ceiling was most elaborately executed with hexagons, triangles, etc., with central ornaments, while the intervening places were filled in with the busts of emperors and gods, relieved by foliage. On the south side only four of these columns stand connected, while only the

bases of the other remain. On the west side three columns are upright and connected, and only fragments of the others are left. Huge masses of the engraved ceiling have fallen down. But the north side is almost entirely preserved; and the ceiling consists of thirteen sections, some of which are damaged, but they show some fine busts.

We ascended the flight of stairs at the east end and came first to the row of eight unfluted columns just referred to, which extended across the end. Back of this, at the distance of ten feet, stood another row of six fluted columns, flanked by two of the smooth side-columns, already referred to. This formed a sort of portico; ten feet wide, extending across the east end. Back of this was another open space, the real vestibule of the temple, bounded at each end by the extending side walls of the temple, at the end of which was placed another fluted column on each side; while the back was formed by the front wall of the temple proper.



Temple of Bacchus

Crossing the portico, we came to the portal of the temple, where we became aware of the real beauty of the place. The door-posts are lavishly decorated with sculptural work showing vines, garlands, and certain fruits. We noticed particularly some grapes which appear so natural that one could almost be tempted to reach for them. Here also a youthful god is represented suckled by a nymph, while above are satyrs, etc. On each side of the entrance portal are piers containing spiral staircases. Some of us ascended the north one to the top of the temple.

Within the temple itself works of great beauty greet the eye at every turn. The structure is 87 feet long and 73 feet wide. Each side wall is divided into sections by six fluted semi-columns with very elaborate capitals. The wall-faces between these columns have two elaborately decorated niches above each other, the lower one having a semicircular pediment, and the upper a pointed one. The Adyton, or secret chamber from which

Interior

oracles were spoken, lay at the west end of this room, but at some distance above its floor. A staircase extending clear across the room led up to a platform, or landing, on which were two half-columns. Between these a second flight of steps led up to the Adyton proper. The wall on each side is adorned with reliefs representing Dionysos with menads. The base for the statue of the god can still be seen. We felt abundantly repaid for the time spent in visiting these ruined temples, the last great effort of dying paganism.

The extensive subterranean vaults were intended to raise the level of the temple, and some of these were used as shops. We passed



Interior of Temple of Bacchus

through one of these long vaulted galleries extending along the south side.

The Great Temple stood upon an elevated terrace 44 feet above the level of the plain and about 23 above the Court of the Altar. For the construction of this terrace large substructions were necessary; therefore on three sides of the temple foundation, and at a distance of about 33 feet from it, an enclosing wall was built to form the outside of the terrace wall, the intervening space being filled up with large blocks of stone. We passed around on the outside of this enclosing wall to view the blocks of stone of which it is composed. In the lowest course the stones were

Wonderful
Substructions

not so large; but above this was a course extending on all three sides which consist of stones each about 31 feet long, 13 feet high, and 10 feet thick. Above this on the west side rises another row consisting of three gigantic blocks, two of which are about 64 feet long (each), and the other 63; and they are 13 feet high and 10 feet thick: so that the three blocks make a wall 191 feet long and 13 feet high. These enormous blocks are the largest masses of stone ever handled by man, and the greatest marvel of all is that they have been placed on the top of a substructure already 23 feet high. The quarries from which they were taken are situated about one-half mile distant, *down hill*, and engineers are still puzzled to know how they were ever brought here and placed in their present position.

Three Huge Blocks

Leaving the acropolis, we passed eastward into the modern village, where we stopped to view the ancient Temple of Venus, a small, well-preserved, circular structure. On account of much water around the outside at this time we did not enter, but are informed that the interior is decorated in a similar manner to the buildings on the acropolis. The construction of the outside is the most remarkable part of this building. It is surrounded by beautiful Corinthian monolithic columns, standing at some distance from the temple itself. But the architrave which connects these columns is not convex, like the circular wall would suggest, but concave, and the cornice is lavishly enriched. Thus the columns stand out with great prominence, which style of architecture gives the structure a rich and elegant appearance. Along the upper part of the wall of the temple runs a frieze ornamented with wreaths of foliage. As it was now nearly dark, we went to our hotel.

Temple of Venus

Next morning, April 30, we drove to the ancient quarries, which are situated about one-half mile to the southwest of Baalbeck, and from which the blocks of stone previously mentioned were obtained. Here we saw another gigantic block hewn out, measuring 70 feet long, 14 feet high, and 13 feet wide. For some unexplained reason it was never removed. How such a huge mass (12,740 cubic feet; probably weighing more than 1,000 tons) could be moved we do not know; still it does not seem probable that they would have chiseled it out if they had had no means of using it, especially in view of their experience in handling the large blocks already mentioned.

Ancient Quarries

From the quarries we drove to the railway station and began the

last stage of our journey. From Rayak we turned westward, crossing the broad valley of Coele-Syria, which we had been traversing lengthwise, and began to ascend the Lebanon mountains. Our progress was very slow, but the scenery was delightful, presenting the variety of views common to mountain ranges. When we attained the summit and could see, far below us, the teeming vegetation of the Lebanon, the many pretty villages on its western slopes, the large, thriving city of Beirut beyond, and the great Mediterranean back of all, it seemed to us that we had now reached a fitting climax of all our sight-seeing — our minds being deeply impressed by the works of the Greatest of all artists and architects. We descended without special incident until we near-

Charming
Lebanon
Scenery



Gigantic Block of Stone at Baalbeck

ed Beirut, when our engineer had the misfortune to fall from his engine. When the train came to a standstill, I went back, with many others, to the place where he was lying. He was alive, but unconscious. He was placed on the train and conveyed to the station at Beirut, where we saw him removed in a carriage. The extent of his injuries I could not ascertain.

In a couple of hours our carriage arrived in the village of Schweifat, our home, thus ending our interesting and enjoyable trip through the Holy Land.

TO ASIA MINOR
AND THE
BALKAN STATES

FROM BEIRUT TO CONSTANTINOPLE

During the early part of the year 1913 we received a number of pressing invitations to come with Bro. G. K. Ouzounian and hold meetings in various points in Cyprus, Asia Minor, Turkey, Roumania, and other places. Accordingly, in the first part of August Brother Ouzounian came from Egypt to spend a few days with us in Mount Lebanon, Syria, prior to starting out on this journey. Wife decided to remain in Syria, in order that she and Sister Hittle might look after the interests of the work there during my absence.

So on the 9th of August Brother Ouzounian and I bade the Syrian saints farewell and embarked at Beirut on the steamer *Tefewkieh*. Early the next morning our ship passed close by the west side of the island of Cyprus. Cyprus was a place of considerable importance in the past, and it also stands associated with gospel history; these thoughts impressed themselves on our minds as we stood gazing upon its rocky coast. But as we visited the place itself a little later in the year, I will not enter into a description of it now. The day passed without special incident.

About half past nine on the morning of August 11, our steamer anchored in the harbor at Rhodes, the chief town of the island of that name off the southwest coast of Asia Minor, and separated from the mainland by a channel ten miles wide. Rhodes is the most easterly island in the Ægean Sea, and is very picturesque. It is traversed from north to south by an elevated mountain range, and the lower hills are covered with pine woods. The climate is delightful. The soil being fertile, the island produces a large amount of grain, grapes, figs, pomegranates and oranges.

Rhodes was a celebrated island in antiquity and was one of the earliest centers of civilization in the Mediterranean. The Rhodians were a maritime people, and for several centuries the island was an important seat of literature, art, and commerce. The city of Rhodes was founded about 408 B. C., and was one of the most splendid of ancient Greek cities. It was built and embellished by one of the foremost architects of ancient times, and possessed magnificent public buildings.

**Historic
Importance**

The Colossus of Rhodes, which was reckoned among the Seven Wonders of the ancient world, was an immense statue constructed of bronze, 115 feet high, and stood at the entrance to the harbor. About fifty-six years after its erection, however, it was thrown down by an earthquake. In the fourteenth century the island was taken by the Knights of Saint John, a military, monastic order of the Latin Church, and for about two hundred years it constituted, under them, a formidable bulwark of Christendom against the Turks, who were in possession of the eastern and southeastern shores of the Mediterranean. Finally, however, it was captured by the Turks, and still remains a part of the Ottoman Empire.

Our steamer did not remain long at Rhodes, but turned and sailed in a westerly direction past some small and unimportant islands, until, rounding Cape Krio at the western extremity of a long, narrow peninsula jutting out from the mainland, we turned and sailed northeast into the gulf of Cos, through the channel between this peninsula and the long, narrow island of Cos on the northwest. Cos is one of the richest islands in this part of the Ægean Sea, and produces a large amount of fruit. The island is noted as the birthplace of Apelles, the greatest of Greek painters, and of Hippocrates, the father of medical science.

When we reached the northeast end of the island of Cos, we turned toward the west. On our right, toward the north, lay another peninsula, named Budrum. This was the site of Halicarnassus, in Caria, famous as the birthplace of Herodotus, "the Father of History," and of Dionysus, the antiquary, and as the site of the Mausoleum, one of the Seven Wonders of the world. The city was long a stronghold of Persian power, and the town made such a gallant defense against Alexander that he failed to reduce the citadel.

The Mausoleum was a work of extraordinary magnificence in design and execution. It was 140 feet high and 411 feet in circumference, surmounted by a pyramid supporting a chariot with four horses. The whole structure was built of beautiful Parian marble. Queen Artemisia, its builder, fought for Xerxes at Salamis, and was the heroine of the exploit which induced the king to exclaim, "My men are become women, and my women men." The Mausoleum remained intact until mediæval times, when its ruin was effected by the Knights of St. John, who used its marble in making mortar for their castle of St. Peter. One extant account

relates how they broke into the tomb and "admired and destroyed" its colored sculptures. Many of these slabs can still be seen bedded in the walls of the castle. What a shame that such a magnificent work of art—one with which the name of Praxitiles stands connected—should thus go down in ruin! The chief remaining sculptures were secured for the British Museum a little over a half century ago, and we saw them while in London.

Having passed the island of Cos, our course was now northwest, and we passed in sight of a number of islands, some of considerable size. Among the number on our left was Kalymno, **Isle of Patmos** Lero, Lipsos, and finally Patmos. Patmos is a small island, its greatest length being about twelve miles and its greatest breadth six miles. It is an irregular mass of barren rock with little vegetation anywhere. The chief occupation of the present inhabitants (Greeks) is fishing.

Under the Roman Empire, Patmos was used as a place for the deportation of criminals, where they were employed in the quarries. Its greatest fame, however, lies in the fact that it was the scene of the apostle John's captivity, and the place where he received the visions of the Revelation. This seemed like a sacred place to me, and I had long had a desire to see it; in fact, we wanted to visit the place, but as there was no regular steamship line touching at the island, we found that it would be a difficult matter to go, and therefore had to content ourselves with merely a view of it. The most conspicuous object on the island is the Monastery of Saint John, on the summit of a high hill. The library is said to possess some manuscripts of great value, including Codex N., a quarto manuscript of the gospels, of the sixth century. A cave now converted into a chapel is said to be the place where John received the visions of the Apocalypse.

A little further along we passed, on the right, the large Island of Samos, which lies off the coast near Ephesus. Night now closed in upon us, so we retired to our cabin.

When I came out on deck next morning I found that our course was now southeast, and upon inquiry learned that we were entering the Gulf of Smyrna. This gulf is thirty-four miles long, and one of the grandest in the *Ægean* Sea. The southern shore is mountainous and highly picturesque; a number of fine peaks being specially interesting. As we approached the eastern end of the gulf we were met by a small government boat, which led the way into the harbor of Smyrna. Prior to this time, during the Turkish-Italian War, and also during the Balkan War, the harbor

was heavily mined, and the mines had not yet been removed; therefore the necessity of this precaution. Shortly before this time two or three boats, venturing into the harbor alone, had been sunk by these mines. On the surface of the water floated a number of casks, which of course were anchored, and we followed in a zig-zag course the little boat, as it went in and out among these barrels. After passing a strong modern fort on the right, the whole range of mountains which enclose the gulf came into view, a number of high peaks in the distance, and on the shore Mount Pagus, against which nestles the city



Smyrna

of Smyrna, spreading along the sea, and crowned with the ruins of an ancient castle. Soon we came to anchor in the harbor.

We expected to spend a few days at Smyrna, and also make a side trip to Ephesus, but the captain informed us that the city was under quarantine on account of the prevalence of cholera in the town, and that we could not go ashore except on condition that we stay there. We soon decided

Smyrna

to remain on the ship and continue our journey to Constantinople. But as it was several hours before

the boat left, we had a very good opportunity to observe the city, which, being built on the hillside facing the gulf, was clearly seen.

The old city of Smyrna was founded about the eleventh century B. C. According to tradition, Homer was born on the banks of a small stream that flows near by. Smyrna fell under the power of Alexander, who ordered its reconstruction on the site of the present city. The new city prospered and soon became famous for its schools of science and medicine, and for its magnificent buildings and great wealth.

Christianity was planted here at an early date, and here was located one of the seven churches of Asia, to which the Book of Revelation was particularly addressed. This church was favored beyond the other churches of the Apocalypse,

Polycarp

and Smyrna is the only one of these cities that has retained a large portion of its original magnificence. Here Polycarp lived and labored and, in the Stadium on the hillside, suffered martyrdom in A. D. 155, during the persecution under Marcus Aurelius.

Polycarp was a disciple of John, and according to a fragment ascribed to a writer named Pionius, he was ordained bishop, or elder, of this city by that apostle. When brought before the Roman proconsul at Smyrna, and required to renounce his faith in Christ, Polycarp refused, whereupon he was condemned to the flames. By the aid of a field-glass I obtained a very good view of the Stadium where his martyrdom occurred and where his reputed tomb is still shown.

Night closed in upon us before we again entered the Ægean Sea, and the next morning we were passing through the Dardanelles. This

narrow passage was also heavily mined, and we crept along very slowly. About this time we became considerably interested in the conversation of a liberal Mohammedan, a lawyer from Adana, in Asia Minor. The most of his conversation was in Turkish, but Brother Ouzounian gave me the substance of his remarks. This Mohammedan was an educated man, and had some very clear ideas concerning the cause of the present condition of Turkey, in comparison with certain other parts of the world. He also proposed what he considered to be a remedy for the situation, and this he divided into three sections, as follows:

"1. Our women must become like Western women—in social respects practically equal with men. But they can not be elevated as they are, therefore we must send 5,000 or 10,000 of our Moslem women to America and England for their education (no matter if they do become Christian), and then bring them back to our country to assist in the elevation of the others. 2. Church and State must be separate; no religious officers must have any position in the government. 3. For every scientific and educational position which we have to fill, we must bring capable men from Europe and America and follow them absolutely. Without these reforms the Turkish nation, and Mohammedanism as a religion, cannot remain in the world—*this is certain*. If they hang me from the yard-arm I will say this. The Turks will send us to Gehenna for this talk, but it will happen just this way."

He also gave a number of interesting personal experiences, and stated that he was only one of several thousand educated men who are bent on reformation in Turkey.

On August 13 we arrived in Constantinople. Our objective point, however, was Bucharest, Roumania, but on our arrival here we found

that we would not be able to enter Roumania without passports, and as Brother Ouzounian did not have one we were delayed here five days. Being a Turkish subject he set about it to secure the proper papers, and after considerable difficulty succeeded. We spent much of our time here profitably in visiting the chief points of interest of this historic place.

**Arrival in
Constantinople**

CONSTANTINOPLE

Constantinople, the capital of the Turkish Empire, is situated on a promontory jutting into the northern end of the Sea of Marmora, having the Golden Horn, an inlet of the latter, on the north, and the Bosphorus on the east. The city proper is thus surrounded by water on all sides except the west, where there is an ancient and lofty double wall, four miles in length, stretching across the promontory. On the opposite side of the Golden Horn are Galata, Pera, and other suburbs. On the Asiatic side of the Bosphorus is the city of Scutari. The natural situation of Constantinople possesses extraordinary beauty and magnificence.

**Natural
Situation**

The history of Constantinople begins with Byzantium, which was founded on this site about 667 B. C. by Greek colonists. Chalcedon had already been built on the opposite side of the Bosphorus. When these colonists consulted the oracle of Apollo for information as to where Byzantium should be built, they received the response, "Opposite the city of the blind." Judging that no one but blind men would build at Chalcedon when such a lovely promontory was inviting them on the opposite side, they selected this as the site of their city.

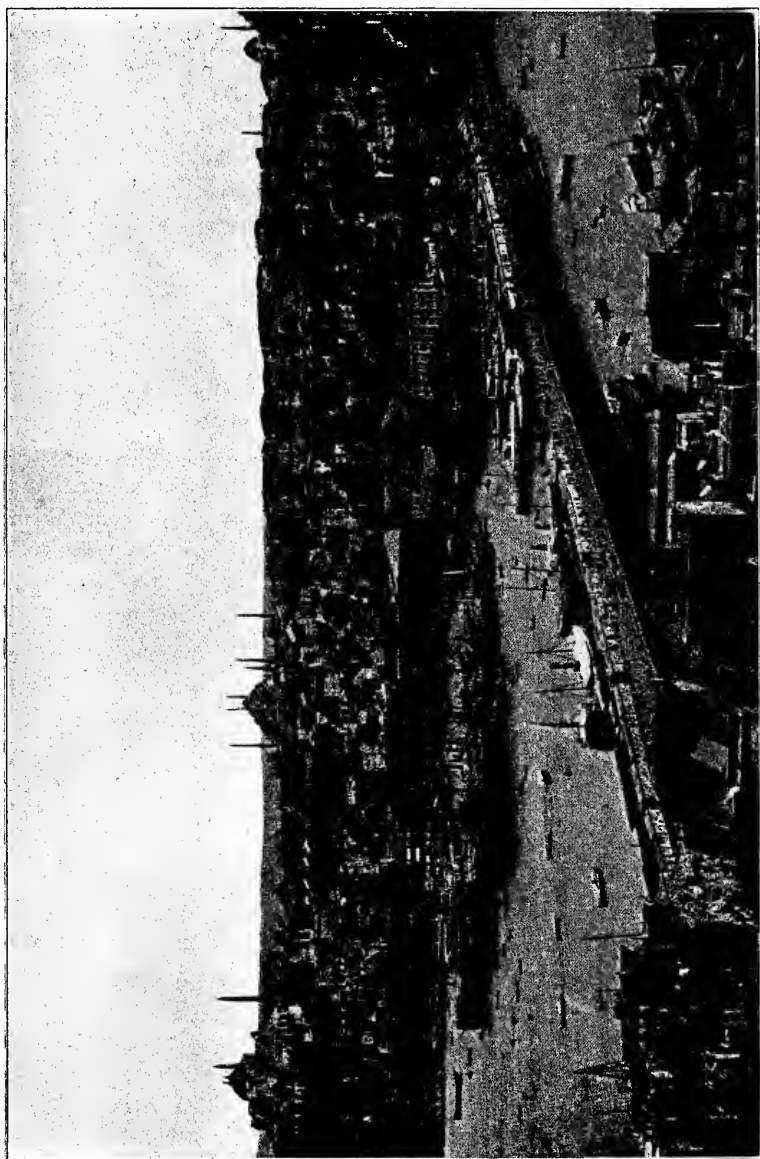
Historic Sketch

The early history of Byzantium furnishes nothing of particular interest to the reader, except an incident that gave rise to the use of the crescent moon as an emblem. In 339 B. C. the Athenians, persuaded by Demosthenes, sent help to Byzantium to aid in repelling the attack of Philip of Macedon. During this siege a surprise party was betrayed by the barking of dogs and the light of a falling meteor in the northern sky. Because of the failure of this attack "the citizens raised a statue to Hecate and Torch-bearer, and in her honor struck coins bearing her emblem, the crescent moon, which Byzantium has bequeathed to Constantinople, and Islam borrowed all over the world."

**Origin of
Crescent
Emblem**

The city surrendered to Constantine in 323 A. D., and was by him rebuilt and enlarged and made the capital of the Roman Empire, under the name of Constantinople, also called New Rome.

New Rome



Constantinople

As the first Christian emperors reigned here, Constantinople soon acquired quite a degree of importance in ecclesiastical affairs. A number of General Councils were held here, including what is known as the Second, Fifth, Sixth, the Trullan, and the Eighth. The Second was convoked by Theodosius the Great in 381, for the purpose of upholding the Nicene Creed. The Fifth was held by Justinian in 553, in regard to Nestorianism. The Sixth, 680-681, condemned the doctrines of the Monothelites and declared their leaders heretics. The Trullan (so called because held in the Trullan palace) was rejected by the Latin Church because it gave permission of marriage to priests, but was received by the Greek Church. The Eighth rejected the Iconoclasts. This council was not recognized by the Greek Church.

This city has long been an object of strife among surrounding nations. Greeks, Persians, Goths, Huns, Arabs, Turks, Franks, Crusaders, and Bulgarians have all encamped around it or attacked it, but on account of its natural advantages it has seldom been captured. The Saracens threw themselves against its walls repeatedly, but were as often repulsed. Later the Turks made various attempts to take it until 1453, when, under Mohammed II they succeeded. The Greek emperor, the last of the Constantines, lost his life attempting to defend the city. The conqueror entered by the gate of St. Romanus, near which the emperor lay dead, and rode his horse direct to the church of St. Sophia, which he entered, and there knelt and thanked God for his victory. Before the Ottoman conquest Constantinople was the treasure-house of Greek learning. Its overthrow drove the Eastern scholars into Western Europe, where their presence and learning had a powerful effect in bringing about the Revival of Letters.

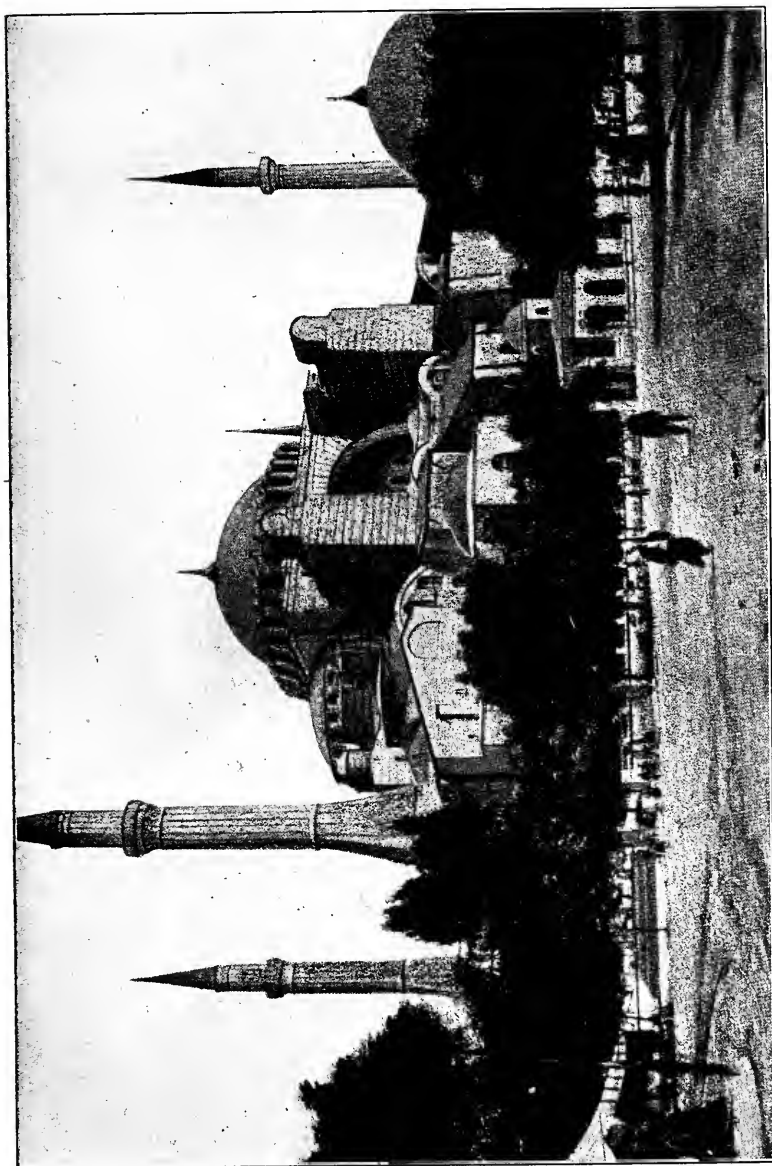
The present population of Constantinople is about 900,000, of whom about one-half are Turkish Mohammedans, the remainder being Greek Orthodox, Armenians, etc.

The first place we visited was the Mosque of St. Sophia, the most important ecclesiastical building in Constantinople, and the finest example of Byzantine art. The original church of St. Sophia was founded by Constantine the Great, but was burned; in 532 the second church also was burned. Justinian then undertook the building of a new church, one which would be fireproof, no wood being used except for the doors. In carrying out this enterprise ten thousand workmen were engaged, un-

General Councils

Fall of Constantinople In 1453

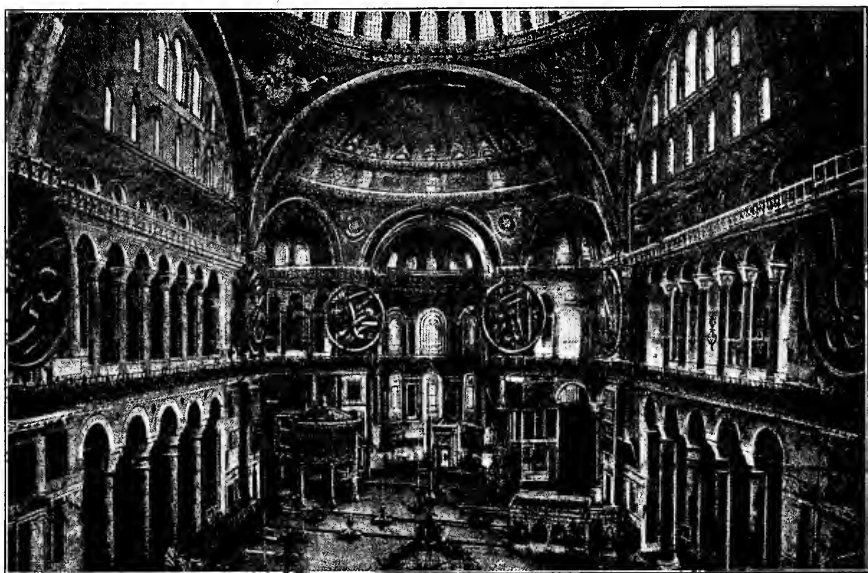
Mosque of St. Sophia



Mosque of St. Sophia, Constantinople

der the command of one hundred master builders. The principal material for the walls was brick, but the interior was lined with costly marbles. To add to the splendor of this building, the ancient temples of the gods at Heliopolis and Ephesus, Delos and Baalbeck, Athens and Cyzicus were plundered of their columns. At the dedication which took place Dec. 26, 537 A. D., Justinian exclaimed, "I have surpassed thee, O Solomon." But this building covered ten times the area covered by the Jewish temple.

Removing our shoes (as is required of all persons entering mosques), we entered a hall at the west end of the mosque, from which five doors



Interior of Mosque of St. Sophia

lead into another large hall 205 feet long and 30 wide, extending nearly across the end. Here the walls are covered with marble panels and the vault with mosaics. From this apartment nine doors lead into the mosque itself. Over the central door, called the Royal Gate, is a long brass plate on which are engraved a dove, and a throne supporting an open book. On the pages of the book are the words, written in Greek, "The Lord said: I am the door of the sheep, if any man enter in, he shall go in and go out and shall find pasture."

"The nave is practically a double square, 250 feet east and west, by 110 feet north and south, with aisles and galleries on either side,

with a gallery on the west end over the eso-narthex [the entrance hall just mentioned], and roofed by a dome and two semi-domes. The aisles increase the breadth of the building to 235 feet." The dome is 108 feet in diameter, and rises to the height of 180 feet from the floor. It is "built with forty ribs, with sunk panels, and a window at the foot of each panel, so that the dome appears as if it were suspended from above. The whole weight of the dome and semi-domes rests on eight great piers. On either side of the nave are four verde antique monoliths, quarried in Thessaly and presented to the emperor Justinian by the Prefect Constantine of Ephesus. In each of the four corners are two porphyry columns, eight in all, quarried in Egypt, which once formed part of the Temple of the Sun at Baalbeck or Palmyra; they were carried to Rome by Aurelian to adorn a temple there; and having come into possession of a patrician lady Marcia, they were presented by her to Justinian for the salvation of her soul. The vaulted roofs of the aisles are supported independently of the nave columns by twenty-four smaller columns of green marble. The walls and the piers are covered with marble panels of different colors, while traces of mosaics are to be seen in the arches and vaults under the galleries, and in the arch and semi-dome of the apse. Upstairs, six columns on either side, and six columns on each exedra, all of verde antique, separate the nave from the galleries, the roof of which is supported by twenty-four white marble pillars."

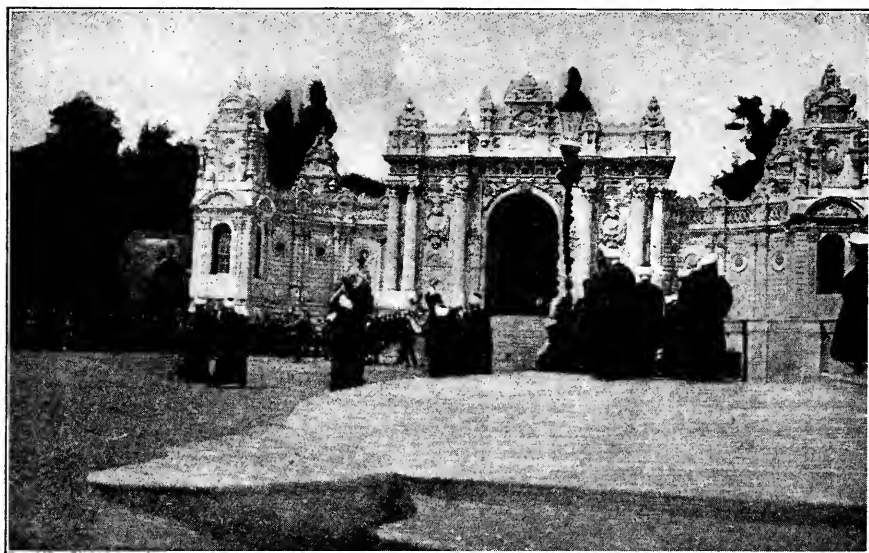
Suspended on the wall on the right side of the apse is a large disk bearing the name Allah; another disk on the left side bears the name Mohammed; while other disks bear the names of Ali, Omar, Osman, Abu-bekr, and others, companions and successors of Mohammed the prophet. In the center of the dome is a verse of the Koran, "God is the Light of heaven and earth."

When the city fell in 1453, the Janissaries hastened to St. Sophia to plunder the church of the gold and silver reputed to be concealed in the catacombs. They broke open the doors, seized
The Church the gold and silver ornaments, and divided among
Plundered themselves the men and women who had fled to the sacred edifice for shelter. As some one has said, "The saddest possible scenes of human agony were enacted under the grand cupola, amid the resplendent marble columns, and on the beautiful pavement of the magnificent church." The Conqueror converted the church into a mosque. The mosaic work has been defaced or covered over, and the crosses have been mutilated. In different parts of the building we could see the cross dimly showing through the covering which these

despisers of Christianity had thrown over it—*suggestive* of the thought that Jesus can not be entirely hidden even by his enemies; *prophetic* of that time when all the covering shall be torn off and Jesus appear in all his glory and beauty.

We next visited the church of St. Irene, which is situated in the grounds of the old Seraglio, near St. Sophia. It was also built by Constantine, was destroyed by fire, with St. Sophia, in 532, but was restored by Justinian on the original plan. This was the meeting-place of the Second General Council, 381 A. D. This church has not been used as a mosque, and is now used as a museum of ancient arms. Here we saw an im-

Church of
St. Irene



Entrance to the Imperial Palace

mense collection of the most wicked-looking devices for torturing and killing men—a visible commentary on the lives of that race of people whose principal claim to fame rests on their ability to plunder and destroy.

Just north of the church of St. Irene is an open space, which we crossed as we approached the entrance to the old Seraglio grounds, but we stopped at the gate called Orta Kapou, as this gate can not be passed without an order from the palace. This is a double gate, forming a little room on the right, where, in old times, those who had lost the favor of the Sultan were

Orta Kapou

executed as they left the palace. And in the wall a little south of this point is the Imperial Gate, outside of which the heads of decapitated offenders used to be exposed.

IMPERIAL OTTOMAN MUSEUM

In this place we saw a great many objects of interest, a few of which I will refer to without attempting to describe them in systematic order. In the department of Greco-Roman sculpture was a statuette of the Good Shepherd, dating from the third century; also two fragments of a sculptured column containing the most ancient representation known in the east of the baptism of Jesus Christ.

The Siloam Inscription, to which reference was made in the description of Jerusalem, and which is cut on a block of limestone, was discovered in Jerusalem in 1880 in the underground channel between the Virgin's Spring and the Pool of Siloam. This inscription dates from the time of King Hezekiah, seventh century B. C., and is the oldest known Hebrew inscription of the purest Biblical Hebrew. It is in six lines, and records the history of the digging of that underground passage, and states that the workmen began working at both ends: "and that after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the Spring to the Pool for a distance of 1,200 cubits."

The Jerusalem Stela was discovered in 1871 in a wall near the Mosque of Omar, in Jerusalem. Its Greek inscription reads as follows: "No stranger may enter within the enclosure around the temple, and its precincts; whosoever is found there shall be himself responsible for the death penalty which will follow."

The discovery of this inscription confirms the statement of Josephus that the Stelæ were placed in the balustrade around the peribolos, with inscriptions in Greek and Latin forbidding strangers to cross the sacred enclosure on pain of death.

There was here a lion from the Mausoleum of Halicarnassus, fourth century B. C.; also fragment of porphyry sarcophagus, believed to be a part of the cover to the sarcophagus of Constantine I and of his mother, Helena. Another sarcophagus we saw here is called "The Weepers." This is made of Pentelic marble, and was found at Sidon. The sides and ends are divided by Ionic columns into eighteen compartments, in each of which is the figure of a woman in an attitude of grief. The attitude of each of these figures is different from the others.

This Sarcophagus, made of Pentelic marble, and also found at Sidon, is the most beautiful one that I ever saw. It is in an excellent state of preservation. Battle scenes and hunting scenes in relief are pictured on the sides and ends, the whole arranged with artistic taste and beauty. As Alexander the Great is twice represented on it, the natural conclusion is that it is the sarcophagus of Alexander himself, hence the name; but this is not certain.

**Alexander
Sarcophagus**

Of more than ordinary interest was the Tabnith Sarcophagus, also found at Sidon. It was made in Egypt about the sixth century B. C. A hieroglyphic inscription states that the sarcophagus contained the remains of an Egyptian general named Penephtah; the remainder of the inscription recites a passage from the Book of the Dead. It seems probable that at some time the remains of Penephtah were put out and the sarcophagus carried to Sidon, for a Phœnician inscription makes its final destination clear, in the following interesting language:

**Tabnith
Sarcophagus**

"I, Tabnith, Priest of Astarte, king of the Sidonians, son of Eshmunazar, Priest of Astarte, king of the Sidonians, am laid in this chest which you see here. I adjure each man who shall discover the chest which is here, come not hither, do not raise the covering, do not disturb me. For there is no silver, there is no gold, there are no treasures by my side. I am laid alone in this chest: do not raise the cover, and do not disturb me, for such an act is an abomination in the eyes of Astarte. If you raise the cover, and if you disturb me, may you have no posterity among the living under the sun, nor any bed among the dead."

But this imprecation upon the one who should presume to interfere with his bones was not sufficient to protect this old king from being disturbed. When found, the sarcophagus was still unviolated; but when it was opened there were, after all, a few gold and silver ornaments found within. The withered body of the Sidonian king Tabnith now lies in a glass case at the head of the sarcophagus.

It might be interesting to note that the discovery of these famous sarcophagi at Sidon was accidental. A peasant digging in his field near Sidon discovered a hole, at the bottom of which he suspected the presence of tombs. The Director of the Imperial Museum, hearing of this, undertook an excavation, which resulted in the discovery of two underground chambers, from which twenty-six sarcophagi were withdrawn. One chamber had been violated at some time in the past, and

**Discovery of
Noted
Sarcophagi**

the sarcophagi which were contained therein therefore suffered; but the other chamber was found absolutely intact. The date of one of these sarcophagi, known as the Lycian, is clearly established by the character of the reliefs on it, which are directly inspired by the friezes of the Parthenon at Athens.

As there is an interval of two centuries between the execution of the Tabnith sarcophagus and the so-called "Alexander sarcophagus," it is likely that these numerous sarcophagi were destined as resting-places of the princes of Sidon during the sixth, fifth, and fourth centuries B. C.

In the room of Cuneiform Inscriptions I found a number of things of Biblical interest. One was a large pebble from Tello, containing a brief history of Eannatum, one of the earliest Babylonian kings. There were contract tablets and seal marks of the time of Artaxerxes, 464-424 B. C., and of Darius II, 424-404 B. C.; molds for tablets of Sargon I and Naram-Sin, about 3,800—3,750 B. C.; and Babylonian seals and cylinders from 3,500 B. C. until the Christian era.

There was a small black box containing a tablet belonging to the fourteenth century B. C., and speaking of Zimridi, a governor of La-
 kish. This is the only cuneiform inscription that has
 been found in Palestine, and it is an important find,
 for it proves that cuneiform writing was common in
 Palestine fourteen centuries before Christ—about the time of the
 Israelite invasion. A tablet letter was found at Tel-el-Amarna,
 written by Zimridi to a king of Egypt.

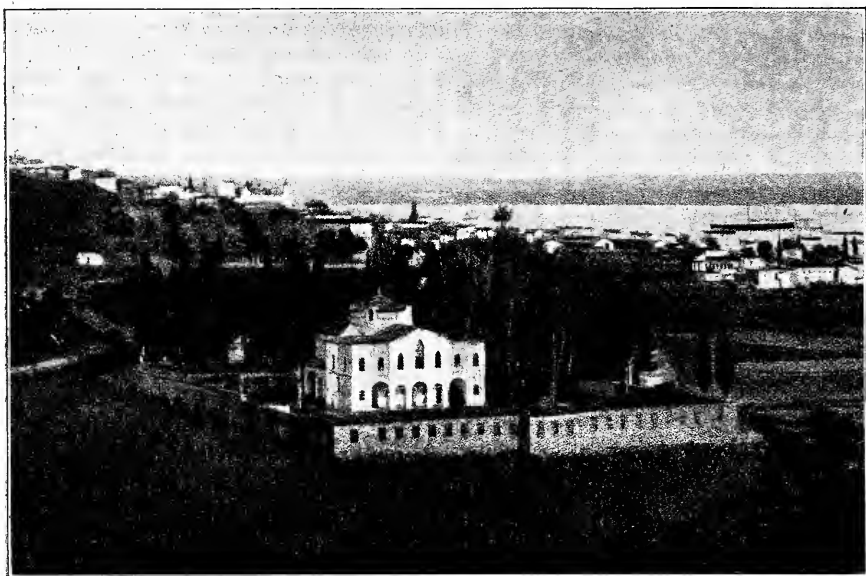
In one of the showcases was a barrel cylinder, found at Nineveh,
 which told of the siege of Jerusalem by Sennacherib, when Hezekiah
 was "shut up like a bird in a cage." This cylinder was
 formerly in the British Museum, but was presented to
 the Imperial Ottoman Museum by Queen Victoria.
 Some of these inscriptions are of particular value in proving the his-
 torical character of certain events described in the Bible.

After leaving the Imperial Museum, we went to see some of the an-
 cient cisterns. One, called Bin Bir Direk, Cistern of 1001 Columns,
 or Cistern of Philoxenus, measures 190 feet by 170
 feet. It is underground, and we descended by a nar-
 row stairway. The vaulted roof is supported by 202 pillars, each pil-
 lar being composed of three tiers of shafts. The place is now half filled
 with earth. We were told that in former days this place was the scene
 of many murders, the unsuspecting victims being lured to the spot.

Another underground cistern is the Yereh Batan Serai, or Basilica cistern, near the northwest corner of the place of St. Sophia. It was built by Constantine and enlarged by Justinian, and is still in use. Its size is 336 feet by 182 feet, and each of its 336 columns is 39 feet high.

On the 18th of August we made a side excursion to Ismid, at the head of the Gulf of Ismid. Crossing over from Constantinople to Scutari, we took train along the eastern edge of the Sea of Marmora, passing the site of the ancient Chalcedon, where in 451 A. D., the General Council was held which resulted in the separation of the Armenian from the Ortho-

**Excursion to
Nicomedia**



Monastery at Ismid (Nicomedia)

dox church. On the way we passed by the Princes' Islands, each of which has some particular claim to distinction. The largest one, Prinkipo, is the place where the Empress Irene was imprisoned. Ismid is beautifully situated at the head of the gulf on the site of the ancient Nicomedia. Here Diocletian established his capital, from which he directed the persecution of the Christians.

On our return from Nicomedia, we found that Brother Ouzounian's passport had been granted; therefore early next morning, August 19, we hastened to the Roumanian Consel to have our passports vised, and then embarked on a steamer bound for Constanza, Roumania.

**Trip to
Roumania**

The passage through the Bosphorus was a trip never to be forgotten, on account of the beauty and variety of scenery crowded upon the shores. At every point could be seen either government buildings, colleges, beautiful residences, charming villages, ancient towers and castles, or strong modern forts. And every foot of these shores is also rich in historic associations. Here have surged the armies of Persians, Greeks, Huns, Saracens, Crusaders, and Turks. Here, at a point near the Roumeli Hissar, or Tower of Europe, the army of Darius, numbering 700,000 crossed the Bosphorus on a bridge of boats, in the year 515 B. C. Nothing remains as a memorial of that event, however, except the rock on which Darius sat as he watched the Persian hosts pouring from Asia into Europe.

The Bosphorus and the Euxine (the ancient name for the Black Sea) also figure in the early legendary history of Greece.

The Black Sea, which is to this day subject

to the most violent tempests, was the dread of mariners in those early times. And Grecian imagination contrived to picture this sea as an object of terror, like some horrible demon, standing ready to swallow up any daring adventurer that would presume to sail upon it.

Legendary Tales

Thus in the Grecian legends we read of the Argonauts, those heroes who performed a hazardous voyage to Colchis, a far-distant country at the eastern extremity of the Black Sea, for the purpose of securing a golden fleece, which was preserved suspended upon a tree, and under the guardianship of a sleepless dragon. These heroes succeeded in securing the fleece.

The sight of the Cyanean Rocks, in the Bosphorus at the entrance to the Black Sea, reminded me of some of these ancient legends; for imagination and legend regarded these rocks as sentinels guarding the entrance to the forbidden sea, and crushing the adventurers who attempted to pass them. We read that the Argonauts halted



Prinkipo Island

at the Court of the Blind Seer, King Phineas, on the shore of the Bosphorus, and defended him from the harpies which descended from the skies and stole his food. "In return for that service, Phineas gave the Argonauts instructions for passing the rocks, 'Let loose a dove: if it passes safely over the rocks, then use all the strength that sails and oars can give you, and trust more to your own arms than to the vows you may make to the gods. If the dove come back, turn round and retrace your steps.' When the Argo arrived at the place of danger, a dove was let loose, which escaped with the loss of its tail; the mariners attempted the passage, and rowed with all their might, and while the powerful arms of Athena held the rock asunder, the ship got through, losing only some of its stern ornaments.

But we found the Black Sea as quiet as a mountain lake, and had an enjoyable trip to Constanza, where we arrived early the following morning. After a few hours' ride on the train, crossing the Danube on the way, we reached Bucharest, the capital of Roumania, shortly after noon. Here we remained over four weeks, holding meetings every day. However, as our labors in the work in Roumania, also of our proposed trip to Adrianople, Turkey, and Gumuldjina, Turkey (now Bulgaria), and other places, belongs more properly to the section of the present work devoted to "Personal Missionary Experiences," I shall refrain from giving a description of them in this place.

September 17 we again reached Constantinople.

FROM CONSTANTINOPLE TO THE SYRIAN COAST

Again we were delayed in Constantinople, this time waiting for a steamer sailing to the ports we desired to reach. On September 23, however, we embarked on the Russian steamship *Jerusalem*, took our farewell view of Stamboul (the Turkish name for Constantinople), and sailed out into the Sea of Marmora.

It so happened that on the return trip to the Syrian coast we traversed by day that portion of the journey which in going we had traveled by night. This was a course of considerable satisfaction to us, for it enabled us to view practically the whole scene along the west coast of Asia Minor.

After crossing the Sea of Marmora, we reached Gallipoli, a town on the European side containing about 12,000 inhabitants, and picturesquely situated on a small peninsula at the entrance to the Dardanelles. Here Bayazid I erected extensive fortifications in 1391, but a small castle with an old tower is all

that now remains of them. Gallipoli was the first European town that fell into the hands of the Osmánli in 1357.

On our right we passed a small river, Kara Kowa Dere, where Lysander crushed the power of the Athenians in 405 B. C., thus putting an end to the Peloponnesian war.

Farther along we reached the most interesting part of the Hellespont. A small castle situated just above the small bay of Ak-bashi Liman, on the Thracian side, marks the first place in Europe where the Ottoman standard was planted by Suleiman I. A little farther south, on the left, a low strip of land containing a high mound with a fort on its back juts out. This spot marks the site of Abydos. The passage here is about three-quarters of a mile wide. It was here that Xerxes crossed the Hellespont while on his way to invade Greece. Before that time Leander swam the channel here, a feat which was duplicated by Lord Byron a century ago.

Shortly afterward we reached Chanak (also called Dardanelles), a city of about 15,000 inhabitants, where all ships are obliged to stop and show their papers. Here natives in small boats crowd around every ship and offer prettily colored pottery for sale. Here the current, running constantly into the Ægean Sea, is of great rapidity. On both sides are castles armed with Krupp guns.

From this point we approached the mouth of the Hellespont, which gradually widens. On the left opens up the famous plain of
Troy Troy. Here a small harbor formed by two promontories marks the place where the Greek fleet was drawn up on shore during the Trojan war.

On a height overlooking the plain, about an hour from the sea at the mouth of the Hellespont, stands the city of Troy. The excavations of Dr. Schliemann have shown that the remains of one city were superimposed upon another. The detailed description of these ancient ruins is indeed interesting. The discovery of this city is of value in showing that the Siege of Troy in Homer's Iliad has a foundation in historic fact, howevermuch it is entangled in the traditions and legends of reputed heroes.

We then entered the Ægean Sea, which abounds in islands, large numbers of which are too small to be noted on ordinary maps, but which, however, lend interest and variety to the traveler, for here "every island, every bay, even the smallest headland, is steeped in poetry and history." On
On the Aegean Sea our right appeared the large islands of Samothrace, Imbros, and

Lemnos, and when the weather is clear Mount Athos can be seen.

As we were anxious to investigate religious conditions in the East, we very much desired to visit Mount Athos, the home of monks, that we might have the privilege of studying monasticism where it exists untroubled and untrammelled by the institutions of civil society; but we found the trip too difficult and too expensive for us in the amount of time at our disposal.

Mount Athos, "the holy mountain," gives its name to a peninsula about forty miles long and four miles wide stretching out from the European shore into the *Ægean*. The peninsula is heavily wooded, and the scenery is said to be magnificent. The chief interest of the peninsula, however, is in the monasteries and hermitages which have been established there for more than a thousand years.

A City Without Women

Karyæ, the capital, has the distinction of being the only city in the world where no woman is to be found.

For centuries no woman, and no animal of the female sex, has been permitted to land on the promontory.

A description of life in this solitary place is so well given by Tozer, in his *Highlands of Turkey*, that I will quote his own language.

"At what period monks and anchorites first began to resort to Mount Athos, it is difficult to determine. . . . It is in consequence of this antiquity of the monastic community, and the freedom both from attacks and from external influences which their isolated situation has secured to them, that Athos possesses so many features of interest at the present day. Nowhere in Europe probably can such a collection of ancient jewelry and goldsmith's work be found as is presented by the relics preserved in the different monasteries; nowhere certainly can the Byzantine school of painting be studied with equal advantage. Some of the illuminated manuscripts are inestimable treasures of art. The buildings of the monasteries are, with the sole exception of Pompeii, the most ancient existing specimens of domestic architecture, and within their walls the life of the Middle Ages is enacted before your eyes."

Again Tozer says, "One of the greatest sources of interest in a visit to Athos consists in this, that here can be seen in one view

The Monks' Paradise

all the different phases of eastern monastic life. First of all, there are the hermits, who dwell like St.

Anthony, the first anchorite, in perfect solitude, practising the sternest asceticism. In the retreats we find small associations of monks living together in retirement, and working for a com-

mon stock. Again, when a number of these retreats are assembled round a central church a skete is formed, which in some cases differs from a monastery only in not possessing an independent constitution. And lastly, there are the regular monasteries, each enjoying a separate corporate existence, possessing lands on the mountain, and generally also beyond its limits, and having the right to be represented in the Synod."

But as our steamer was keeping along close to the Asiatic shore, passing headlands and islands which figured in ancient legends and poems, the thought occurred to me that our interest in those places does not center in their classical associations alone, for they also stand connected with the gospel history. Over these same seas the apostle Paul sailed many centuries ago, and gazed upon these same islands. As we passed through the narrow channel between the island of Tenedos and the coast, I knew that here on the shore of the mainland was situated the town of Troas, which Paul visited at least twice; first, on the occasion of his trip from Mysia to Macedonia, and second, on his return from Greece. On this second visit, the apostle remained for several days, in order that he might be with the brethren on "the first day of the week, when the disciples came together to break bread." It was at this time that Eueychus was restored to life (Acts 20).

Continuing our course a little west of south, we reached Cape Baba, the most westerly point in Asia, then turned toward the east, following the course taken by Luke, Timothy, Trophimus, and other fellowlaborers of Paul, who at Troas "went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot" (Acts 20:13). Soon we also reached the rocky hill of Assos, where numerous and important excavations have been made by the American School at Athens. Here the ship bearing Paul's companions tarried until the apostle had time to walk across the promontory. "And when he met with us at Assos, we took him in, and came to Mitylene" (Acts 20:14).

So also our next port of call was to be Mitylene. The large island of Mitylene now lay on our right, and after passing to its eastern extremity we turned toward the south, leaving on our left the Gulf of Adramyti, at the head of which are the ruins of ancient Adramyttium. It was in a ship of Adramyttium that Paul sailed from Cæsarea on his voyage to Italy

(Acts 27:3-5). Soon we reached the port of Mitylene, where we remained for some time.

Just after leaving Mitylene we passed, on the left, Dikili, the modern port of Pergamum, which city, "with its ancient acropolis on a rock rising out of the plain, self-centered in impregnable strength," was the capital of the Attalid kings in the third and second centuries B. C. Here was located one of the seven churches of Asia.

When our steamer reached Smyrna, we learned that cholera was still raging in the city and that we could not land. This was a



Mersina, Asia Minor

sore disappointment to us, for in addition to visiting Smyrna itself, we had planned to make a side-trip to Ephesus. Ephesus dates from remote antiquity, and here was located the splendid Temple of Diana, one of the Seven Wonders of the world. Here Paul planted the gospel amid great persecu-

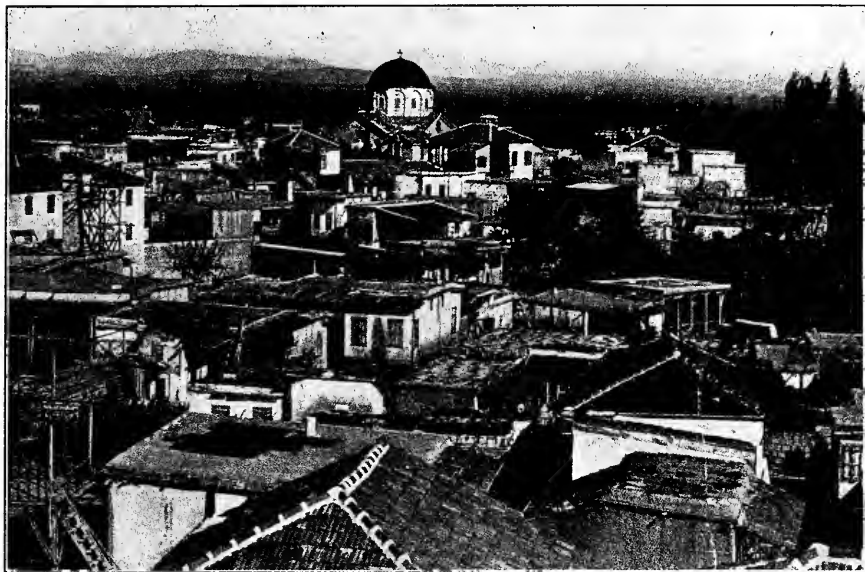
tion. The church at Ephesus was one of the seven in Asia, and here, according to tradition, John spent his declining years, died a natural death, and was buried. For a long time Ephesus stood at the head of the churches in Asia, and here the Third General Council was held (431 A. D.). But that church is no more. In accordance with the prophetic statement, the candlestick has been removed out of its place (Rev. 2:5); and even the city itself is nothing but ruins. !

Leaving Smyrna in the afternoon, we passed the island of Chios about night. When we entered the Gulf of Smyrna, a few hours before, we varied from the course taken by Paul on the trip to which we have referred, for his ship went from Mitylene direct to Chios; he did not stop, however, but proceeded to Samos (Acts 20:15). Neither did we stop at Chios; we also passed by Samos without stopping, and came on past the island of Cos direct to Rhodes. But Paul tarried at Trogylium and Miletus, and then

**Disappointment
at Smyrna**

came on direct to Cos and Rhodes (Acts 20:15; 21:1). At Rhodes our routes varied, for in sailing from Rhodes Paul passed Cyprus on the *left* hand and went direct to Syria, landing at Tyre (Acts 21:1-3). However, we nearly covered that exact course when going north, for we sailed from Syria (Beirut, north of Tyre), passing Cyprus on the *right hand*, and stopping at Rhodes.

At 2 P. M., September 26, we started eastward from Rhodes along



General View of Tarsus

the south coast of Asia Minor, bound for Mersina. Here along the coast lay the regions of ancient Lycia and Pamphylia, the scene of some of the first missionary efforts of Paul and Barnabas (Acts 13:13; 14:24, 25). This is the coast along which Paul sailed, touching at Myria, in Lycia, on his voyage to Italy (Acts 27:5). We were informed that it would take thirty-six hours to make the trip from Rhodes to Mersina, but shortly after leaving Rhodes a young man, a Jew, bound for Jaffa, who had been on the ship with us from Constantinople, and who sat next to me at the table, took sick and died; and to avoid the necessity of burying him at sea, the captain ordered the ship to proceed with all speed to Mersina. Therefore we arrived after about thirty hours, on the evening of the twenty-seventh.

Rhodes to
Mersina

Mersina, the seaport town of the province of Adana, has a population of 19,000. Brother Ouzounian had some relatives here, whom we visited. We then took train to Tarsus, the ancient capital of Cilicia but now included in the province of Adana. During the Roman period, Tarsus was famed for its schools. Its inhabitants enjoyed the privileges of Roman citizens, and the city rose to such distinction as to rival Antioch, Athens, and Alexandria. Here the apostle Paul was born and here Julian the Apostate was

buried. The town now contains about 16,000 inhabitants, but the plain in which it is situated is damp and unhealthful.

Tarsus suffered severely in the massacre of Christians, which took place four years before our visit (or in 1909). The

blackened ruins of many houses still stand a mute testimony to those times of horror and desolation. Some of the people who formerly lived in good houses are now sheltering themselves as best they can among the ruins. Here we visited the home of Bro. Nazareth Keshishian, of Alexandria, Egypt. And his people who were present during the massacre informed us that at that time the blood-thirsty Turks who

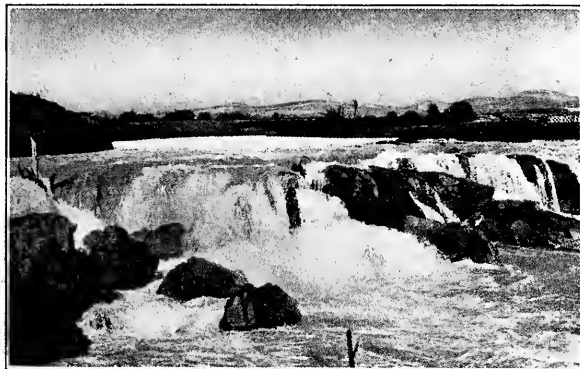
ravaged the city slew mostly men, and carried off many nice girls and women. An American missionary told me that from their window they could see the attendants in the government arsenal nearby handing out arms to the mob.

From Tarsus we continued our journey to Adana, which lies in the plain at the south base of the Taurus Mountains. The city has a population of about 25,000, one-half of whom are Christians. The massacre of 1909 brought Adana into a melancholy prominence, for it is estimated that about 25,000 per-



St. Paul's Gate at Tarsus

sons were killed there. We remained there about a week in the home of Brother Ouzounian's cousin, who is the Director of Agriculture in the Province of Adana.



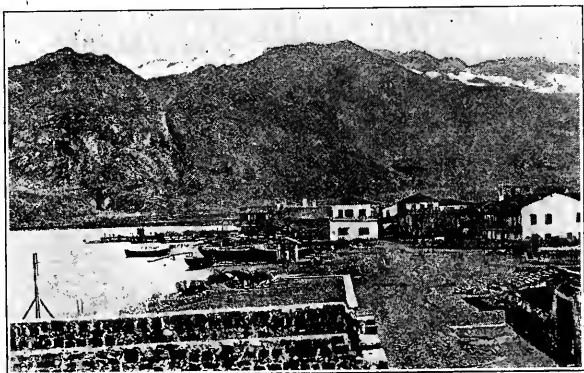
Cascades at Tarsus

At all these places we sought for opportunity to accomplish good in our missionary work.

Returning by rail to Mersina, we took steamer to Alexandretta, on the Syrian coast, arriving on the morning of October 9. This city was founded by Alexan-

der the Great after his celebrated victory at Issus, and was intended to form the starting-place for the great caravan route to Mesopotamia. The harbor at Alexandretta is the largest and best on the Syrian coast.

But our chief interest, however, was not in Alexandretta itself; this was merely our starting-place on a side-trip to Antioch. We secured a carriage and started out on the long drive. After leaving town, our road began to ascend in long windings, higher and higher, until finally we reached Beilan Pass, after which we began to descend. The slopes are covered with Ar-



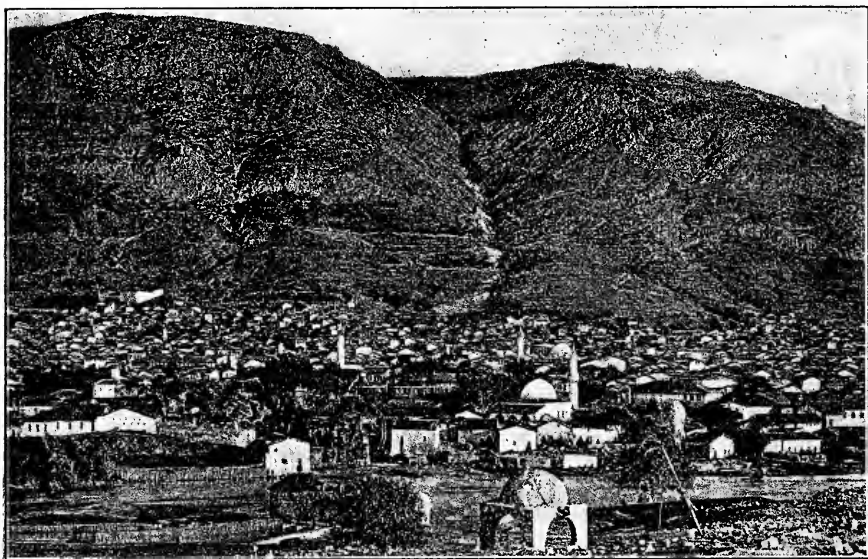
Alexandretta

butus, pines, myrtles, and other trees. In about five or six hours we reached the Lake of Antioch, a lake mentioned by Libanius, and in about two hours more we arrived in Antioch itself.

ANTIOCH

Antioch is situated in the beautiful and fertile plain of the lower Orontes at the south base of the rugged Mount Silpius. The modern town occupies only one-tenth of the area of the ancient city, and contains about 28,000 inhabitants, one-seventh of whom are Christians. It is surrounded with many green orchards, which are irrigated by immense water-wheels turned by the river itself.

Antioch was founded by Seleucus Nicator after his victory at



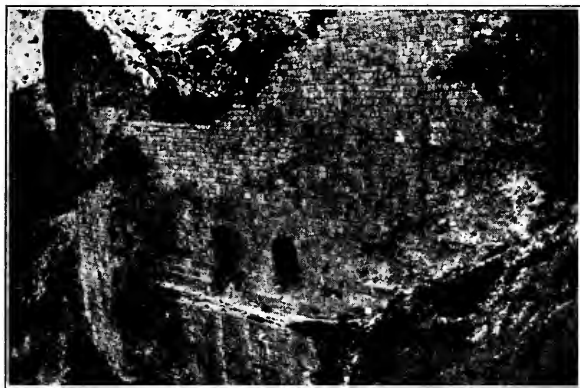
Antioch, Syria

Ipsus, 301 B. C. Seleucus and his successors adorned the city with magnificent buildings, and laid out streets of columns. The town was also enlarged by Antiochus the Great, and Antiochus Epiphanes added a new residential suburb at the south end. The population was said to be of a restless and voluptuous character. The town frequently suffered from earthquakes, but it was always restored.

It was the connection of Antioch with Christianity that attracted our attention and interest. Here for the first time a Christian church was formed entirely independent of the Jewish synagogue, and its members were here first called *Christians* (Acts 11:26). This was the scene of earnest la-

Historic Sketch
Christian Associations

bors of Paul, Barnabas, Peter, and others. From this point true missionary work began, for it was from here that Paul started on his missionary travels. And if Jerusalem is to be regarded as the cradle of Jewish Christianity, Antioch claims the distinction of being the cradle of Gentile Christianity.



Part of Ancient Wall at Antioch

Antioch, at the close of the fourth century, at 200,000, one-half of whom were Christians. The illustrious pagan scholar and orator Libanius, teacher of Chrysostom, also lived here. Julian the Apostate spent the winter of 362-3 at Antioch, at which time, while engaged in making preparations for the Persian War, he wrote his treatise, "Against the Christians."

In 457 and 458 the island quarter of the city was entirely destroyed by earthquakes. During the reign of Justinian



Cave Church of St. Peter at Antioch

(526) an earthquake occurred in which 250,000 persons are said to have perished; and another similar catastrophe two years later destroyed 5,000 more. Justinian exhibited great zeal in rebuilding the city, but was unable to restore its former glory. During the medieval period it was besieged and captured again and again.

**Later
Earthquakes**

We secured a guide and started out to view the sights of the city.

We learned that Antioch also suffered severely in the massacre of 1909. Our guide, an Armenian, stated that he was formerly a well-to-do business man; that on the occasion of this massacre he was absent on a trip to Jerusalem; and that when he returned, he found that every member of his family and all of his relatives had been slain, and his property taken.

Ancient Antioch lay not only in the plain, but also on the slopes and summit of Mount Silpius, and the ancient wall which surrounded it runs from the river up to the hills and beyond them.

Ancient Wall This wall can be seen from a great distance. We spent a long time in following its course, but the Bab-el-Hadid, or

Iron Gate, was particularly interesting. Here the wall, which is about sixty feet high, crosses a deep ravine, and at this gate, about ten and one-half feet thick, at the bottom part of which there is a narrow sluice to give passage to the mountain stream, which in winter descends in



Ancient Rock Relief

great fury. From this point the wall is built directly up the hillside, which was so steep we could not climb it; so returning across the water-course and, descending by a rough path, we came to the church of St. Peter. It is a rock cavern, and its use as a church is doubtless very ancient. But the tradition that Peter really preached in this place is doubtless unreliable. The interior of the church was in great disorder, the effect, we were told, of being ransacked during the massacre. We secured some mosaics from the floor.

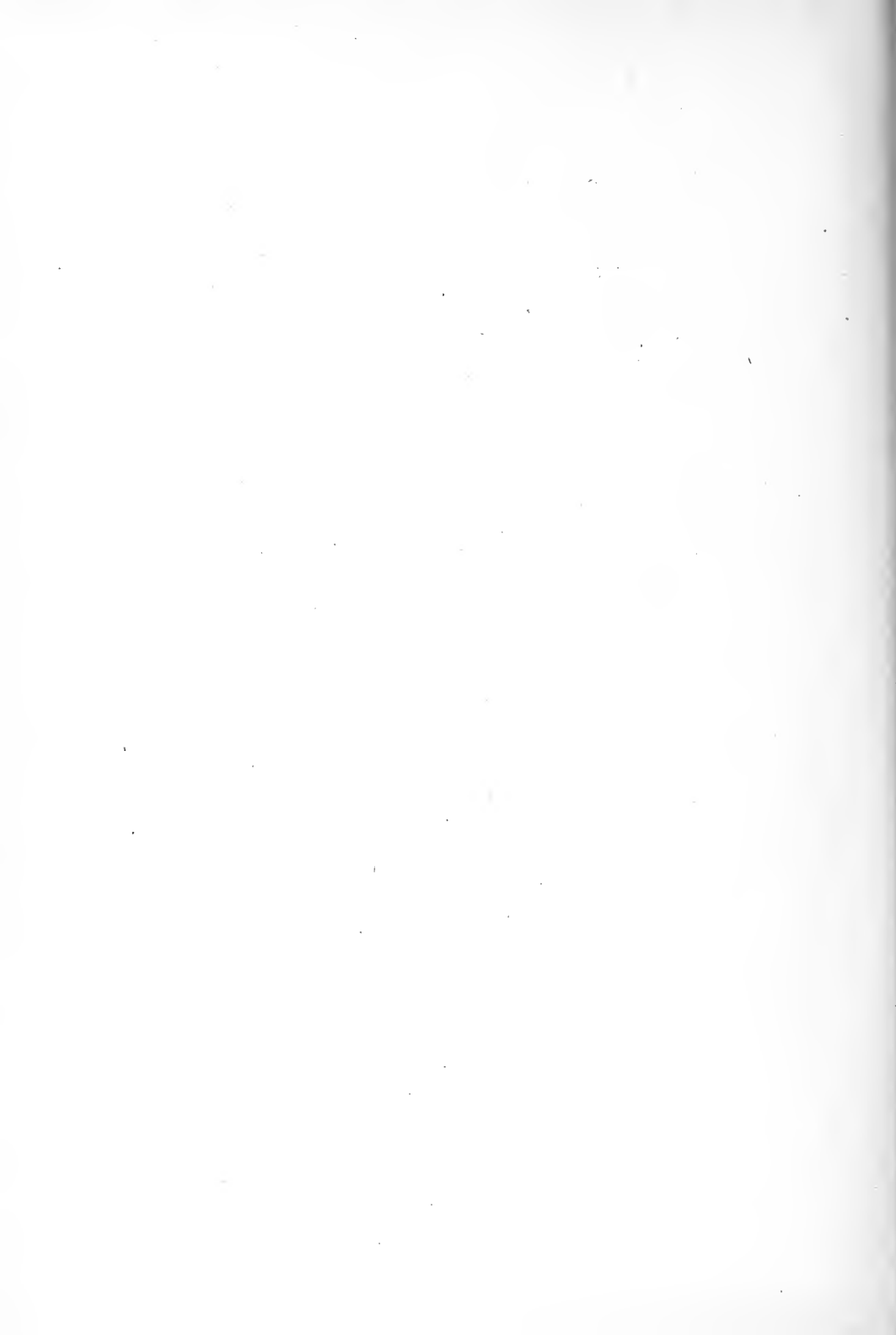
About eight or ten rods to the east of the church of St. Peter is a remarkable rock relief which was carved by order of Antiochus Epiphanes in order to avert a pestilence from the city.

Rock Relief It consists of a female head with headdress, fourteen and one-half feet high, and a complete female figure resembling a caryatid. The outlines are somewhat injured by age and exposure, but are still clearly visible.

We also visited a number of other interesting sites which I will not attempt to describe.

Returning, we arrived in Alexandretta late on the evening of October 11. The next day being Sunday, we attended meetings in the city. We then secured passage on an outgoing steamer, and after making one stop, at Tripoli, we arrived in Beirut October 14. In about two hours I rejoined my family and the saints in the village of Schweifat, in Mount Lebanon.

Return to
Beirut



RELIGIOUS
AND SOCIAL CONDITIONS
IN
PALESTINE AND SYRIA

36

RELIGIOUS AND SOCIAL CONDITIONS IN PALESTINE AND SYRIA

To write a complete description of the races, religions, and social conditions of the people inhabiting the Near East would require a very large volume, hence is beyond the limits of the present chapter. I shall therefore confine myself to a brief consideration of those general conditions, religious and social, which will give point and clearness to the discussion of missionary work and methods in the following chapters. Nor is it essential to the accomplishment of this end that the present treatise should include in its scope the entire Levant, with its multiform and complex problems: it can for the most part be limited to Palestine and Syria.

Syria is the name given to that part of Asiatic Turkey which lies at the east end of the Mediterranean Sea, bounded on the north by the **Syria** Taurus Mountains, on the northeast by the Euphrates River, on the east by the Syrian desert, and on the south by Arabia. It thus extends along the Mediterranean coast for a distance of about 380 miles. Syria is often spoken of in a narrower sense, as distinguished from Palestine, but in reality Palestine is simply a portion of Syria.

Etymologically the term Syria is merely an abbreviation of Assyria, and thus the term Syrians was formerly applied to all the subject-peoples of the vast Assyrian empire. Afterward, in the Greco-Roman period, the shorter word Syria came to be restricted to the territory west of the Euphrates, and thus the great mass of Semitic population inhabiting this territory came to be called Syrians, although more accurately *Arameans* (Gen. 10:22).

RACES OF PEOPLE

The present inhabitants of Syria are of different types, the origin of which dates back to a remote period. In the early historic times **Arameans** different nations, the majority of whom were of Semitic stock, fought and settled within its borders. The Arameans were powerfully influenced by the civilization of Greece

and Rome, but as a people they still retained their Aramean speech. It is said that there still exists, on the eastern slope of the Mount Lebanon range, three villages in which Aramean is spoken. There are now no traces of the early races, such as Canaanites and Phœnicians, also nothing at present to mark the former presence of Greeks, Romans, and Franks. For the sake of distinction, I shall use the term Aramean to designate the true Syrians of the present day—the descendants of the former Semitic stock. The majority of the Christians dwelling in Syria are representatives of this race.

The Jews, also of Semitic origin, are reckoned as a separate people, for as descendants of Abraham they have retained their racial characteristics until the present time, and maintain their independence from all alien peoples with whom they associate. Their national history centered in the southern part of Syria (Palestine), where considerable numbers still reside, and they are also to be found in other parts of Syria, especially in the cities.

Though Syria is included in the Turkish empire, the number of Turks resident in the country is comparatively small. For lack of reliable historical data, their origin is practically lost in antiquity, but they are commonly reckoned as being of Turanian descent.

The great majority of the population of Syria are Arabs, the Mohammedan conquest in the seventh century having opened the way for their migration. These, however, are of two principal types—the pure Arab type of the Nomad tribes (Bedouins) and the type of the town Arabs and peasants, which shows an intermixture of foreign elements. And these two present some sharp contrasts. The peasants are a settled, laboring class; while their brethren, the Bedouin tribes, roam around over the country, despising agriculture and a settled life. These Bedouins are a worthless, lawless set, more or less independent of the government, especially in those regions bordering on the desert, and they are often found with their herds of camels, sheep, and goats, imposing on the lands occupied by the poor peasants. This Arab migration succeeded in fixing the Arabic language upon the entire country.

The Aramaic element of the population, however, admits of being distinguished from the Arabic type. It is especially strong in the mountainous districts.

RELIGION

In Syria the religious consciousness is present everywhere and at all times with a vividness lacking in Protestant countries—everybody is religious. The idea of a direct and immediate relationship of the individual with God has taken such firm hold upon the common consciousness of the people that it everywhere finds expression in stereotyped phrases in their language. “Inshallah” (*if God will*) is used as the equivalent of “I hope so.” Many other religious phrases also are constantly used.

But while this conception of the immediate relationship of the individual with God is to a great extent lacking in Protestant lands, there is in the absence of such a sentiment one distinct advantage. The unbelieving individual who knows that in all spiritual respects God is shut out of his life, feels the necessity of having that real *conversion* which will restore his relationship with God. In sharp contrast with this, in Syria, where religion is naturally such a vital thing with every one, there being no consciousness of the soul's estrangement from God, there exists no longing for, and no clear idea of, conversion. Religion is accepted as a matter-of-fact—a mere accident of birth, we might say—and occasions little concern in this respect.

If the inhabitants of Syria are diversified as to race, they are still more diversified as to their forms of religion. They are divided into many sects; as, Mohammedans, Druses, Jews, Nuseiriyeh, Ismailiyeh, and Christians. The Mohammedans are divided into sects, and the Christians are represented by many sects; as, Greek Orthodox, Greek Catholic, Armenian Gregorian, Maronite, Roman Catholic, Syrian Jacobite, Armenian Catholic, Syrian Catholic, and different forms of Protestants.

The division between the various religious cults is very sharp and distinct. At the time of the Ottoman Conquest the Turks did not seek to assimilate the peoples brought under their sway, but left them a certain degree of independent existence. The dividing line, however, between the different peoples was not race or nationality, but *religion*; and in law the heads of the respective religious bodies are regarded as secular heads also, so that a clear distinction is always kept up. As Frederick J. Bliss has said: “The relations of a man to his sect being not only religious but secular, he is never allowed to forget that he is Maronite, Greek, Jacobite, or Protestant. The dis-

tion of religion is a controlling force in political life. The Lebanon, for example, is divided into districts, each governed by a *qaimaqam*, who belongs to that sect which predominates numerically. Thus, in Zahleh the *qaimaqam* must be a Greek Catholic; in the Kura, Greek Orthodox; in the Shuf, a Druse; in the Kesrouan, a Maronite. The other districts are ruled by Druses or Maronites according to the same law. A similar law has regulated exactly the proportion of minor offices which each sect can claim, down to the very position of sweeper in the government house!"

This spirit of division between the religious sects has resulted in, and is still further fostered by, their segregation in villages, or in different quarters of the same town. Every traveler in Syria has noticed that one village is pointed out as a Christian village; another, as Mohammedan; another, as Druse; or another, as belonging to a particular sect of Christians, as Maronite. Thus Suke-el-Gharb is Christian (mainly Greek Orthodox); Aitat, near by, is Druse; Kefun is Mohammedan; and Shemlan, a little to the south, is Maronite. In Palestine, Bethlehem is a Christian town, Bethany is Moslem; while Jerusalem has its Christian quarter, its Jewish quarter, and its Moslem quarter.

This law of division not only rules in their segregation in villages, but is constantly employed in the designation of individuals. For example, an overseer in describing the men working under him will say that there are two Orthodox, one Maronite, five Druses, and four Moslems. So natural has this idea become that it is employed generally in certain colloquial expressions in their language. Thus, if one should desire to know the contents or composition of some inanimate object, he will say, "Shu dinu?" which means literally, "*What is its religion?*"

It is probably unnecessary to state that there is and always has been much antagonism between these various religious cults; in the nature of things it could not well be otherwise. In most cases their differences are fundamental, hence there is no possibility of union or harmony, except possibly a mere tolerance arising from necessity. But they are inclined to be suspicious of each other, and numerous quarrels break out. Feuds between the Nuseiriyeh and Ismailiyeh are almost constant. Even the Moslems are not in harmony with each other, for the orthodox Sunni hate the sect Shiah Metawali. Christians despise Jews. Political strife between the Druses and Christians broke out in civil war in 1860, in which 12,000 or more Christians were mas-

Antagonism of the Cults

sacred by the Druses. Since that time, however, their relations have been rather peaceful, except in the case of a few local and temporary misunderstandings.

But in considering the matter of antagonism between religious cults, it should be remembered that the real sharp line of cleavage runs between Moslems and Christians. Such antagonism is not everywhere the same, however, for all depends upon the ratio of numbers, wealth, and influence. But as Bliss has said: "The Moslems are ever conscious that theirs is the religion of the race that conquered Syria. The Christians can never forget that theirs is the faith that was conquered. On the one side are often found hatred, arrogance, and contempt; on the other, hatred, fear, and suspicion. The smoldering embers are liable to be fanned into flame by any sudden event. After months and years of apparently peaceful relations, the murder of a Moslem by a Christian or of a Christian by a Moslem may provoke a series of reprisals which, if not checked by the government with a strong hand, contains the possibilities of massacre."

On account of this diversity of races and cults in Syria, a correct understanding of religious conditions can only be obtained by a study of the origin, beliefs, customs, and religious life of the various sects. It will therefore be necessary for us to devote some space to their brief examination. But since certain of the non-Christian sects, as the Nuseiriyeh and Ismailiyeh, are small and comparatively unimportant, I will pass them by and give particular attention to the Druses, Mohammedans, Jews, and certain sects of the Christians.

**Study of
Religious Life
Necessary**

THE DRUSES

The Druses are a peculiar people, probably of mixed Syrian and Arabian origin, occupying the mountainous regions of the Lebanon and Anti-Lebanon, with extensive settlements in the Hauran, and, it is said, a considerable colony at Safed, in Palestine. They form the exclusive population of about 120 towns and villages, and share with Christians in the occupation of about 230 more. There are no reliable statistics, but their number is generally estimated to be about 75,000 men, not counting women and children. One of the most remarkable characteristics of this peculiar people is the pertinacity and success with which they have defended their independence against the encroachments of Turkish supremacy. Here, in possession of the religion which gives unity to the race, these hardy sons of the mountains have lived for more than seven centuries.



Mr. and Mrs. F. G. Smith and Son, Gerald, in Druse Costume

Although the religion of the Druses is in many respects mysterious, its rise and progress can be stated with precision. It is generally regarded as an heretical off-shoot of Islam, for as a system of thought its leading principles can be traced back to the Shiite sect of the Batenians, whose main doctrine was that "every outer has its inner, and every passage in the Koran an allegorical sense."

**Origin of
Drusian Cult**

The founder of this cult was El-Hakim Biama-Allah (that is, he who judges by the command of God), the sixth of the Fatimite caliphs of Egypt. During his reign, which began in the year 1019 A. D., he indulged in a tyranny so terrible as to leave little doubt of his insanity. But as mad men or self-deceived enthusiasts sometimes do, he believed that he held a special intercourse with the Deity, and even proclaimed himself an incarnation of God. When these claims were made known in the mosque at Cairo, they were accepted and sustained by Ismael Darazi. On account of the hostility which the new faith produced, Darazi was compelled to seek safety in flight, and, being possessed of great zeal, he succeeded in winning over the ignorant inhabitants of the Lebanon. El-Hakim, the founder of the cult, having disappeared, probably by assassination, his followers were persuaded to believe that he had merely disappeared, but would return to this earth and reign over it.

But the faith of El-Hakim found even a stronger supporter in the person of Hamze ben Ali, a Persian mystic, who gave form and substance to the creed, and enlisted an extensive body of adherents. And because Darazi had acted independently in his work, he was branded by Hamze as an heretic; and thus, curiously enough, he is detested by the very sect which bears his name.

The religion of the Druses is designed to be kept a profound secret. But some of their works of theology have fallen into the hands of Christians, and therefore the main articles of their creed can now be stated with tolerable certainty. They are unitarians; that is, they believe that there is one, and only one, God, but that he has made himself known to men by ten successive incarnations, that of El-Hakim being the tenth. No further incarnation can take place, for in El-Hakim the last appeal was made to mankind, and then the door of mercy was finally and forever closed. They also believe in the transmigration of souls; that after death the souls of the virtuous pass into the bodies of Chinese Druses (they believe that large numbers of their people exist in China), while those of the wicked may be degraded to the level of lower animals. And

Drusian Creed

since the door of mercy is closed and converts are no longer admitted, they are enjoined to keep their doctrines secret from the profane. In order the better to accomplish this end, they are allowed, if necessary, to make any outward profession of religion that best suits their convenience. Before their conquest by Ibrahim Pasha, in 1835, they pretended to be Moslems, in order to avoid being confounded with Christians who were suffering oppression; but later, when the Conqueror proposed drafting them into his army, in order to obtain immunity they declared themselves to be Protestant. This liberal use of religion as a cloak is so well known to the people of the country that, when we were there, we noticed that it was practically impossible to get any native Christian to acknowledge even the possibility of the actual conversion of Druses. Missionaries, however, have been satisfied with genuineness in a few individual cases.

Obedience is required to the seven great commandments of Hamze, which are as follows: 1. Only truth must be spoken (that is, of Druse toward Druse); 2. Care of the brethren; 3. **Seven Commandments** Absolute renunciation of every other religion (this does not interfere with different religious pretensions made to other people); 4. Separation from heretics; 5. Recognition of the unity of God in all ages; 6. Resignation to his will; 7. Complete obedience to his orders. Prayer is regarded as "an impertinent interference with the Creator."

Not all members of the Druse community are trusted with the chief secrets of their own religion, the deeper mysteries being reserved for those who are initiated into a special class called **A Secret Order** oqqal—*the wise*; while the other members, regardless of position or attainments, are designated jahhal—*the foolish or simple*. The services of the initiated are held on Thursday evening in the khulwehs, which are usually situated on some lonely hilltop.

The initiated class number about fifteen per cent of the community; its membership being open to any Druse, of either sex, who is willing to conform to the laws of the society and give proof of his sincerity through a period of probation. They are required to abstain from tobacco and wine, and the women are to wear neither gold, silver, nor silk. I suppose it is the rigidity of these requirements that keeps the percentage of the initiated small. The oqqals mingle freely with the common people, but they are careful to maintain their peculiar privileges. They are distinguished by the wearing of a white turban. They are also divided into two classes, and I suppose that it

is from the higher class that the sheikhs are appointed.

According to the report of the Christian inhabitants of the Lebanon, the Druses hold the doctrine that any act which they may commit is all right, provided it is done *in secret* and not discovered; and the Christians are persuaded accordingly that the Druses are guilty of atrocious practices in their secret meetings. Perhaps in this case, as in many others, "ignorance is the mother of suspicion." Others state that it is only one class of Druses that believe in libertinism, while the others are strict moralists. Whatever the actual facts are in this respect, it is just to state that the Druse theological works to which we have access inculcate a fairly good standard of morality.

**Disparaging
Reports**

In private life the Druses are noted for their hospitality. They are especially friendly with the English and American people. Polygamy is not permitted among them, but the marriage of blood-relation (but not of brother and sister) is common. All prenuptial arrangements on the part of the woman are conducted by the father, with her consent. The wedding ceremony is an elaborate one and the revels continue for several days. Divorce is freely allowed, and either party is free to marry again. The women have their faces veiled when in the presence of men other than their own husbands or immediate relatives.

**Hospitality
and
Marriage**

THE MOHAMMEDANS

Mohammedanism as a religion owes its origin to Mohammed, the so-called prophet of Arabia, who was born at Mecca about 570 A. D. When about forty years of age, he began to announce himself as an apostle and to proclaim the doctrine of Islam (salvation) that "There is no God but Allah, and Mohammed is his prophet."

It is not essential to our purpose to give here an extended history of the rise and progress of Mohammedanism. It is sufficient to state a few facts only. The Mohammedan era is dated from the time of the flight of the prophet to Medina (622 A. D.), and from that time the movement spread with remarkable rapidity through the union of political power, religious zeal, and fanaticism. Within a few years the whole of Arabia, Palestine, and Syria were subdued by the victorious onslaughts of the Saracen followers of the prophet; and still the movement continued to sweep on, conquering other countries. After awhile the initial movement expended itself, and then the power of the Saracen empire began to decline. Their religion, however, was

taken up by the Ottoman Turks, originally from Central Asia, who finally succeeded them in the caliphate. In the thirteenth century these Ottoman Turks, appearing as allies of the Seljukian Turks, established themselves in Asia Minor, and their leader, Othman, proclaimed himself Sultan. After Othman, or Osman, came eight great princes—caliphs—noted for their courage and enterprise, who, being animated by religious fanaticism and a passion for military glory, soon subdued the entire territory of the Near East and established the Ottoman empire.

The Koran is the foundation of Islam. It was written by Mohammed during a period of twenty-three years. He claimed to have received it from God through the mediation of an angel, who is called the “spirit,” sometimes “the holy spirit,” and at a later time “Gabriel.” This book is the sacred book of more than 200,000,000 people, who regard it as the immediate word of God. It is read extensively in schools, public worship, and privately—much more so (to our shame be it said) than is the Bible in the most Christian countries—and it has therefore been described as the most widely read book in existence.

In Islam, the Koran is theoretically the final authority in all questions, whether relating to theology, practical religion, or jurisprudence; for, like the law of Moses, no distinction is made between things secular and sacred. But the traditions of Mohammed, concerning what he said and did, has come to possess an authority equal to the Koran, and as these cover in detail almost every matter of ceremony and practise the entire system of Mohammedanism is rendered rigid; or, as Lord Cromer has said, “Islam speaking not so much through the Koran as through the traditions that cluster around the Koran, crystallizes religion and law into one inseparable and immutable whole, with the result that all elasticity is taken away from the social system.”

Mohammed took particular pains to give his religion definite form and substance so as to insure its longevity, but he predicted that it would be divided into seventy-three sects, every one of which would go to hell, except the one which represented the religion of himself. But the number of sects has far exceeded seventy-three, the adherents of each one believing that they are following the true religion of the prophet, and will therefore be “saved.” There are, however, but two main divisions—the Sunnis, who are known as the Orthodox, and the Shiahs. After Mohammed’s death Abu-bekr, his father-in-law, succeeded him, and straightway

another party arose, holding that Mohammed's son-in-law, Ali, was by right entitled to be his immediate successor. The former party constitute the Orthodox, who are dominant in the Ottoman empire, Arabia, and Africa; while the latter party constitute the majority of Moslems in India, and form the national religion of Persia. Some of these exist in Syria also, where they are popularly known as Metawileh.

Mohammedanism rests upon five pillars of practical religion. According to the list of the Or-

Pillars of Islam thodox Sunnis these are: 1.

Confession of the creed; 2. Prayer; 3. Fasting; 4. Alms-giving; 5. Pilgrimage. The Shiahs, however, omit the first as belonging to the list of beliefs, and, changing the enumeration, substitute, in the fifth place, the holy war.

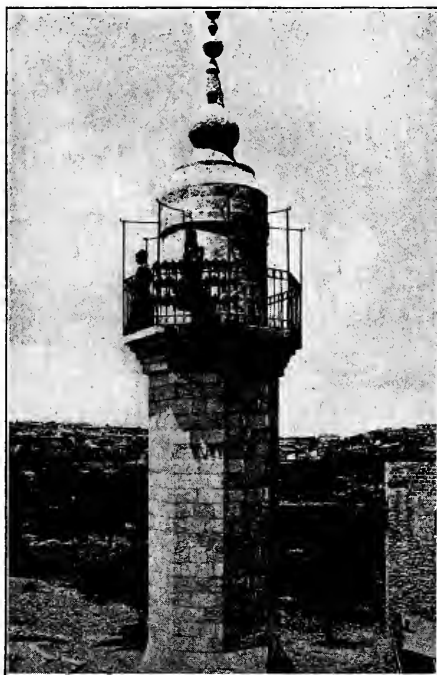
The confession of the creed is simply the repetition of the

Witness to the Creed M o h a m m e d - a n ' s c o m m o n f o r m u l a o f prayer—"There is no God but Allah, and Mohammed is his prophet."

To the followers of Mohammed, prayer is one of the most important, as well as one of the most noticeable, things in connection with practical religion. It must be engaged in at five stated periods each day, at which time the face of the worshiper must be turned toward Mecca.

Prayer The hours of prayer are announced from the minarets of the mosques by *muezzins*, who with loud voice call the faithful to the worship of Allah. The call to prayer, translated, is as follows:

"God is great [four times repeated]. I bear witness that there is no God but God [twice repeated]. I bear witness that Mohammed is the Apostle of God [twice repeated]. Come to prayers, come to



Minaret with Muezzin Calling the Faithful to Prayer

prayers, come to salvation, come to salvation. God is great. There is no other God but God."

While traveling through the Holy Land our Mohammedan driver would stop by the roadside at the appointed times, and in our presence fulfil the order of prayer. And when traveling by steamer on the Mediterranean, on cloudy days Moslem pilgrims inquired of us the directions, in order that they might turn their faces toward their Holy City, Mecca, while kneeling or prostrating themselves on their prayer-mats. In the mosques at Cairo, Constantinople, and other places we saw large companies of the faithful engaged in these devotions.

The order of ordinary prayer, as given in "Notes on Muhammedanism," by Rev. T. P. Hughes, is as follows:

The *Niyyat*, said standing, with the hands on either side: "I have purposed to offer up to God only, with a sincere heart, this morning [or as the case may be] with my face liblawards, two Rak'at prayers."

The *Takbir-i-Tahrmah*, said with the thumbs touching the lobules of the ears, and the open hands on each side of the face: "God is great."

The *Qiam*, said standing, the right hand placed upon the left, below the navel (women place their hands on their breasts):

"Holiness to thee, O God!
And praise be to thee.
Great is thy name,
Great is thy greatness,
There is no deity but thee."

"I seek refuge from God from cursed Satan.
In the name of God, the compassionate, the merciful.
Praise be to God, Lord of all the worlds!
The Compassionate, the Merciful.
King on the day of reckoning.
Thee only do we worship, and to thee only do we cry for help.
Guide thou us in the straight path,
The path of those to whom thou hast been gracious;
With whom thou art not angry, and who go not astray. Amen."

"Say: He is God alone:
God the eternal.
He begetteth not
And is not begotten,
And there is none like him."

(And portions of the Koran may be recited, as the worshiper may wish.)

The *Takbir-i-Ruku'*, said standing, body and head inclined forward, the hands resting on the knees, the fingers separated a little: "God is great."

The *Tasbih-i-Ruku'*, same position: "I extol the holiness of my Lord, the Great." (Thrice repeated.)

The *Qiam-i-Sami Ullah*, said with body erect, the hands placed on either side:

The Imam says: "God hears him who praises him."

The people respond: "O Lord, thou art praised."

The *Takbir-i-Sijdah*, said as the worshiper drops on his knees: "God is great."

The *Tasbih-i-Sijdah*, recited as the worshiper puts first his nose



Moslems at Prayer

and then his forehead to the ground: "I extol the holiness of my Lord, the Most High." (Thrice repeated.)

The *Takbir-i-Ialsa*, said while the worshiper raises his head and body, sinks backward to sit upon his heels, and places his hands on his thighs: "God is great."

The *Takbir-i-Sijdah*, said by the worshiper while prostrate as before: "God is great."

The *Tasbih-i-Sijdah*, said by the worshiper, still prostrate: "I extol the holiness of my Lord, the Most High." (Thrice repeated.)

The *Takbir-i-Qiam*, said standing, or

Takbir-i-Qa'ud, said sitting: "God is great."

Here endeth one Rak'at, or form of prayer.

The next Rak'at begins with the first chapter of the Koran. At the close of every two Rak'ats the *Attahiyat* is recited, the worshiper kneeling on the ground, sitting on his left foot, which is bent under him, his hands upon his knees:

'The adorations of the tongue are for God, and also the adorations of the body, and Alms-giving.

Peace be upon thee, O Prophet, with the mercy of God, and his blessing.
Peace be upon us, and upon God's righteous servants.'

The *Tashahhud*, said with the first finger of the right hand raised: "I testify that there is no deity but God, and I testify that Mohammed is the servant of God, and the messenger of God."

(Every two Rak'ats closes with the *Tashahhud*.)

The *Darud*, said in the same posture: "O God, have mercy on Mohammed and on his descendants as thou didst have mercy upon Abraham and on his descend-



Native Shoemaker, Syria

ants. Thou art to be praised, and thou art great. O God, bless Mohammed and his descendants, as thou didst bless Abraham and his descendants. Thou art to be praised, and thou art great."

The *Du'a*: "O God our Lord, give us the blessings of this life, and also the blessings of life everlasting. Save us from the torments of fire."

The *Salaam*, said turning the head round to the right: "The peace and mercy of God be with you."

The *Salaam*, said turning the head round to the left: "The peace and mercy of God be with you."

At the close of the whole set of prayers the worshiper raises his hands and offers a *Munajate*, or supplication, which usually consists of prayers selected from the Koran or Hadis. The hands are raised in order to catch a blessing from heaven, and they are afterwards drawn over the face in order to transfer it to every part of the body.

During the month of Ramadan, it is the duty of the Moslem to abstain from eating and drinking every day, from the first appearance

of daybreak until the sunset. This is regarded as an atonement for sin. Persons who are physically incapacitated, however, are exempt from these exactions. It requires a great deal of **Fasting** courage and oftentimes no little suffering to observe faithfully this requirement; especially during the long days of summer in the tropics among the poor who are obliged to continue their occupations and the travelers who must continue their journeys through the hot sun. On the whole, however, this fast is quite generally observed. But what they lose by fasting in the daytime they make up



Women Going to Market

by feasting at night; for as soon as the sun has set they are free to eat. The choicest food of the year is prepared for the night feasts of Ramadan.

In Palestine and Syria voluntary charity is a means of popularity, but such is not the legal almsgiving enjoined by the fourth pillar of **Almsgiving** Islam, though the latter doubtless had its origin in the disposition voluntarily to part with a certain portion of goods for the benefit of others. The legal almsgiving was a sort of religious income tax levied upon the kinds of property that were owned in Arabia in the seventh century. The rate levied on different articles varied, but on some things, as fruit, it was as high as one-tenth. It is estimated that the rate averages one-fortieth of

the entire income. It has been said that these regulations, based upon the practise of Mohammed, "show a complexity of detail that is rivaled only by a modern tariff bill," but "unlike a modern tariff bill, these regulations have not been subject to revision."

The fifth of the paramount duties of the Moslem is the performance, at least once in his lifetime, of a pilgrimage to Mecca. This law is one of the most unequal requirements of the Moslem faith and practise, for it involves a tremendous amount of sacrifice and effort on the part of some, while it is comparatively

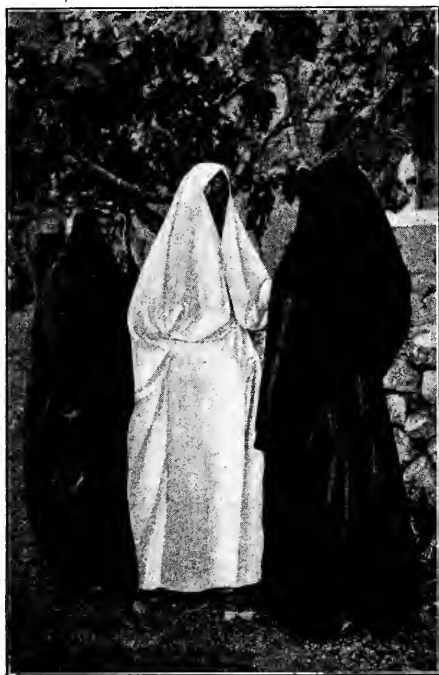
easy for others — depending largely on the wealth and geographical location of the believer. But each Moslem faithfully endeavors to fulfil this requirement, and every year thousands of these toiling pilgrims wend their way over land and sea toward Mecca. But many of them, worn out with fatigue, die along the way.

The simple formula of faith—"There is no God but Allah, and Mohammed is his prophet"—

**Dogmatic
Theology**

does not constitute the entire Mohammedan creed; there is a dogmatic, or theoretical, part which embraces the following points:

"1. Belief in God, who is without beginning or end, the sole Creator and Lord of the universe, having absolute power, knowledge, glory, and perfection. 2. Belief in his angels, who are impeccable beings, created of light. 3. Belief in good and evil Jinn [genii], who are created of smokeless fire, and are subject to death. 4. Belief in the Holy Scriptures, which are his uncreated word revealed to the prophets. Of these there now exist, but in a greatly corrupted form, the Pentateuch, the Psalms, and the Gospels; and in an uncorrupted and incorruptible state the Koran, which abrogates and surpasses all preced-



Moslem Women in the Street

ing revelations. 5. Belief in God's prophets and apostles, the most distinguished of whom are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Mohammed is the greatest of them all, the last of the prophets and the most excellent of the creatures of God. 6. Belief in a general resurrection and final judgment, and in future rewards and punishments, chiefly of a physical nature. 7. The belief, even to the extent of fatalism, of God's absolute foreknowledge and predestination of all events both good and evil."—"Universal Encyclopedia," Art. "Mohammedanism."

It is said that Mohammed instituted reforms which ameliorated the condition of women in Arabia in the seventh century. While this may be true to a certain extent, it is also a fact, for which Mohammed is directly responsible, that, in his desire to protect his religion from change, he so fixed its character that it is impossible for the world of Islam to throw off certain restrictions and customs concerning women. And these limitations, howevermuch they may have been adapted to conditions in Arabia in the seventh century, are altogether unsuitable for other lands at the present day. As Bliss has well said, "The position of women under Islam today is a striking illustration of the evils inherent in a religious and social system that has been practically immovable since the death of its prophet."

**Status of
Women**

These evils can scarcely be exaggerated. Woman is regarded as inferior to man and subject to him in everything. She is kept secluded; and few indeed must be the things productive of happiness in her prison-life of the harem. This seclusion prevents the man from seeing his bride-to-be and from forming any acquaintance with her, which under a polygamous system fosters jealousies and quarrels. The Moslem is allowed four contemporaneous wives, and in addition to these concubinage with slaves is his recognized right. He may beat his wife, but it will occasion no concern on the part of any one, for she is *his*. He may divorce her without any cause and without any process of law. An adherent of the Sunnis need only say to his wife three times, "Thou art divorced," or "thou art free," and the divorce is final.

Such power on the part of the husband introduces a terrible element of uncertainty into the life of Moslem women. In case of divorcement, however, the woman is not wholly without rights. In Syria, if she be friendless, she can state her case before the court, and if she wish to marry again a husband must be provided for her; if not, her former husband must support her and also her children. If chil-

dren are under seven years of age, they go with the mother; if over seven, they are allowed to choose.

No doubt there are homes even under this system where comparative happiness reigns; for all the men are not polygamists, and some may be kindly dispositioned. The law requires that if a man have more than one wife he must provide a special apartment for each one, and this makes polygamy a luxury that can scarcely be indulged in by the poor. It is said, however, that in some places poor polygamists disregard this requirement of the law.

When Moslem women appear in public, they are always heavily



Native Women Carrying Water

veiled. While Islam has so much that we feel inclined to condemn, it has some things that are worthy of commendation.

Temperance One is, its exhibition of temperance.. Total abstinence is as much a part of Mohammedanism as is prayer, fasting, and pilgrimage, and for centuries this has been the glory of Islam.

This practical elimination of drunkenness from millions of people, the vast majority of whom are grossly ignorant and vile in other respects, is a clear example of the potency of *prohibitive* measures in suppressing the drink-evil. May our Christian (?) nations fol-

low the example. But with sorrow and shame I feel it necessary to quote the following language of Bliss: "The use of intoxicants in Mohammedan lands can always be traced to Western influences. Through education obtained abroad, and through the temptations of bars and saloons kept by Christians [?], native and foreign, drinking is on the increase among all classes of Moslems in the seaport towns of Syria and Palestine, as well as some interior cities. However, to see a drunken man, of any religious sect, Christian or Moslem, is a rarity in these lands. The whole population is, as a rule, still temperate." And I might add that it is "the temptation of bars and saloons" that fosters the drink-evil in our so-called Christian lands.

An evil with which Islam has always been associated is slavery;

and Islam and slavery have become so entangled that the abolition of slavery is practically impossible. Where a strong Western sentiment exists, Moslems keep the matter of slavery in the background; but it virtually exists even in Turkey at the present day, and Arabia is still the center of the African slave-trade.



An Arab Caravan

It is declared on reliable authority that in Damascus alone there are 2,000 white slaves in the families of the higher class of native Moslems. Most of the females are concubines. The

Slavery

children of such slave-concubines, however (as in all Islam), are free, and enjoy the same privileges as do the children of a legal wife. By bearing a child to her master the slave herself becomes free. The harems of Constantinople are also supplied with white slaves from Circassia.

According to Moslem theology, God is one and sovereign; man's

A General Survey

duty is to bow to His supreme will. It furnishes no incarnation, and no atonement to bring man into filial relationship with God; in fact, man is only the servant, or slave, of God, not the son and heir. Thus, instead of bringing God near and manifesting him in human life, it merely re-

veals the immensity of that space which separates man from God. It is fatalistic in the extreme, for instead of teaching that man is free to will, to choose, and to act, it teaches that he is a mere zero governed by unchangeable decrees. In short, the entire system gives an imperfect conception of God and a wretched conception of mankind, especially of women. The natural and inevitable result is the degradation of family and social life, such as we see in the world of Islam today. And while in certain of the darkest places of the earth Mohammedanism appears to accomplish a certain amount of good by destroying idolatry and elevating men from the lowest savage state, the system is so fettered by its fundamental creed that it leads to intellectual and moral stagnation.

The population of Syria and Palestine is approximately 3,250,000, of whom nearly 2,000,000 are Moslems.

THE JEWS

The history and belief of the Jews are so well known that I need not narrate them here; so I shall refer briefly to a few points concerning the Israelites at present in the Holy Land. There are in all Syria and Palestine approximately 140,000 Jews; of whom about 80,000 reside in Palestine. The majority of the Palestinian Jews use Arabic only. For the last four hundred years Safed, to the northwest of the Sea of Galilee, has been the home of Jews, and there they have retained their native Hebrew, even forcing their Moslem neighbors to speak the Hebrew also.

The Zionist movement has resulted greatly in the spread of Biblical Hebrew in Palestine. But the increased number of Jews in Jerusalem at present is due not so much to the Zionist Movement as to the fierce persecutions of Hebrews in Russia and Roumania. The reports sometimes given out in the West that immense numbers of Jews are flocking to Palestine is a gross exaggeration. Bliss is authority for the statement that there are now about 10,000 Jews scattered in about thirty-three agricultural colonies found almost literally from Dan to Beersheba. And in the following words he refers to the attitude of the average Jerusalem Jew toward the Zionist Movement:

“While there are a score of prominent Zionists in the Holy Land, it may be confidently stated that Zionism means more in Vienna and Paris, in London and New York, than it does in Palestine. To the pious Orthodox Jews, political Zionism is folly, if it is not blasphemy. God, they hold, is to bring back the Jews in his own time and way

**The Zionist
Movement**

without human plan or assistance. To the thousands of Jews who earn their daily living in the Holy City, Zionism has no significance one way or the other."—"Religions of Modern Syria and Palestine," pp. 321, 322.

THE CHRISTIANS

In the early ages of Christianity the apostles and their successors founded numerous churches in the Greek - speaking countries of the East — Greece, Egypt, Palestine, Syria, Asia Minor, Macedonia, Thrace, and Mesopotamia. These were called the Greek churches in contradistinction to the Western churches, where the Latin tongue prevailed. During this period the chief cities of influence in the eastern churches were Jerusalem, Antioch, and Alexandria. As long



Nazareth Women

as Rome was the metropolis of the empire, the bishop of Rome had indisputably the most important see in the church universal. But with the removal of the seat of empire from Rome to Constantinople by Constantine, the Greek bishop of Constantinople soon became a formidable rival to the bishop of Rome.

Early Historic Sketch

This, in connection with the later division of the empire itself into eastern and western divisions, offered opportunity for a diversity of customs, doctrines, and modes of thinking, which introduced a long series of disagreements and quarrels, finally leading to a complete ecclesiastical separation. The rivalry between the two chiefs mentioned

became very keen just after the removal of the seat of empire to Constantinople, and in the Second General Council (that of Constantinople) the bishop of Constantinople was allowed to sit next to the bishop of Rome; while the Council of Chalcedon, in 451, accorded him in his own dioceses honors and privileges equal to those of the Roman bishop. In 484 each bishop excommunicated the other. In 588 John, the bishop of Constantinople, assumed the title of "Universal Bishop." For this he was condemned by Pope Gregory the Great, who wrote him denouncing the title of Universal Bishop as "vain," "blasphemous," "infernal," "diabolical," and "anti-Christian"; and further said, "I am bold to say, that *whoever* adopts the title of Universal Bishop *has the pride and character of anti-Christ.*"

This was the Roman Bishop Gregory, who has since been canonized by the Catholics. Only two years after the death of Gregory, his successor in the bishopric, Boniface III, sought for this very blasphemous title of Universal Bishop. He applied to Phocas the emperor, who was of infamous character, having assassinated his predecessor in order to make room for his own accession. This cruel tyrant, disliking the Bishop of Constantinople, forbade his using the assumed title, and then granted the request of Boniface, conferring upon the Roman bishop and his successors this title of Universal Bishop, which has been retained to this day.

About the time that John assumed the title of Universal Bishop, the Latins made an addition to the fifth of the thirty-nine articles of the Nicene Creed—the phrase in regard to the Holy Ghost. The original Nicene Creed stated that the Holy Ghost proceeded from the Father, and the Latins now added the phrase, "and the Son." This the Greek Church rejected.

It is not essential for us here to describe the many troubles which led to the separation of the Eastern churches from the Western; it is sufficient to state that by the eleventh century the rupture was complete, and all subsequent efforts to reunite them have failed.

The churches of the East naturally fall under four categories.* In the first is the Holy Orthodox Church, or Church of the Orthodox, which claims to be, and doubtless is, the lineal representative of the primitive church. In the second are those national churches which arose in the fifth and

The Eastern Churches

*In this classification I have followed F. J. Bliss in "Modern Religions of Palestine and Syria."

sixth centuries in protest against the decisions of the Councils of Ephesus and Chalcedon concerning certain so-called heresies. These are the Gregorian, or Armenian, Nestorian, Coptic, Abyssinian, and Old Syrian. The third includes such portions of these churches as have submitted to Rome and are under the control of the papacy, while preserving in a great measure the ritual, disciplines, and customs of the churches from which they came. These are known as the Uniate bodies, and include the Greek Catholic Melchite Church, the Chaldean Church, the Armenian Catholic, Coptic Catholic, Abyssinian Catholic, and Syrian Catholic Churches. In the fourth is the Maronite, or ancient national church of the Lebanon.

Most of the national churches referred to in the second category fall outside of our range. The doctrines, ritual, and differences of the third, or Uniate bodies, are too complicated to be of interest to the average reader; therefore I will restrict my observation of Christian religious conditions in Palestine and Syria to a brief consideration of the Greek Orthodox and Maronite churches. I might say, however, that most of the churches of Palestine and Syria share much in common; such as apostolic succession, three ecclesiastical orders, belief in seven sacraments, baptismal regeneration, confession and absolution, and intercession of the Virgin and the Saints.

THE GREEK ORTHODOX CHURCH

According to Baedeker, the Greek Orthodox Church numbers about thirty-four per cent of a total Christian population of 900,000 in Palestine and Syria. Like the Roman Church, the Orthodox Church maintains seven sacraments, which are baptism, chrism (confirmation), the Eucharist (preceded by confession), penance, ordination, marriage, and extreme unction. But it differs from the Roman Church in performing baptism by immersion only; and though it accepts the doctrine of transubstantiation the bread is leavened and the wine mixed with water, and both elements are given to every one, even children; the clergy is permitted to marry, but not after ordination, and only once to a virgin; and the anointing with the holy oil is administered, not only to the dying, but also to the sick for their restoration to health.

The highest spiritual authority is the patriarch. The church allows no carved sculpture or moulden images of holy persons or subjects (except in the Russian churches, where works of sculpture are found on the altars), but the representations of Christ, Mary, and the saints can be painted or inlaid with precious stones. They reject the

doctrine of purgatory, but nevertheless believe in prayers for the dead. Relics, graves, and crosses are held sacred, and crossing is considered as having a very blessed influence. Their fasts are numerous, and may amount to 226 days of the year. All Wednesdays and Fridays are fast-days. Meat, eggs, cheese, and milk are forbidden in all fasts. The calendar of the church is the Old Style, New-Years falling on January 13. The services of the church consist almost entirely in outward forms. Mass is of first importance. Instrumental music is forbidden.

In all the Eastern churches baptism is administered to young children, and although the ceremonies differ in details in the various churches they have many points in common, such as

Baptism casting evil spirits out of the child, blessing the water, anointing the child with oil, and clothing it with white garments. Among the Greeks, baptism may take place either in the church or in private houses. That part of the ceremony immediately preceding the actual baptism is called "The Making of a Catachumen," of which the exorcism of evil spirits is an important part. At this time the priest says:* "The Lord God who became incarnate and dwelt among men, that he may break thy violence and save mankind, rebukes thee, O Satan. . . . I conjure thee by God who manifested the tree of life and appointed cherubims with a flaming sword to keep and preserve it. I conjure thee by him who walked upon the sea as upon dry land, who rebuked the storm, whose looks dry up the deeps and at whose threats the mountains melt. He now commands thee by us to fear and come out and depart from this creature; and neither to return to him nor to be concealed in him, nor to meet him with any evil act by day or by night, at the middle of the day, or any other hour; but do thou go to Tartarus appointed for thee, until the great day of judgment. . . . Come out and depart from him who has been sealed and elected to be a new soldier of Jesus Christ our God. I conjure thee by him who walked upon the wings of the wind and who makes his angels a flame of fire. Come out and depart from this creature, thou and all thy powers and angels!"

After three exorcisms the priest breathes on the child's body in the manner of a cross, saying, "Dispel from him every evil and polluted spirit which may lurk in his heart—the spirit of error, and evil, and idolatry, and intemperance, and excess, the spirit of lying and of all abomination produced by the suggestion of the devil. Grant him to be a rational lamb in the holy flock of Christ, an honorable member

*According to the translation of Dr. Wortabet in "Religion in the East," p. 23.

of thy church . . . and thus attain the joy of the saints in the kingdom."

"In the Greek Church the service for making *Catachumens* concludes with an elaborate catechism or dialogue between the priest and the child, represented by his or her godparent. The questions are pressed with solemn iteration. Turning the candidate to face the west, the priest first asks three times: 'Dost thou renounce the devil and all his works, etc?' and then again three times, as if to place the matter beyond any possible doubt: 'Hast thou renounced the devil?' After the last answer the priest exclaims: 'Spit on the devil!' which command is supposed to be obeyed by the godparent at once. In the same way, after the godparent with the child in the arms has been turned to face the east, come the questions, each put three times: 'Dost thou make a covenant with Christ?' and 'Hast thou made a covenant with Christ?' After the recital of the creed, which is to be repeated three times, the last question is asked once more, after which follows a short prayer that the child may be made worthy of baptism." *

The baptismal service proper begins with prayers and is followed by the consecration of the water, at which time the priest prays: "Make it a fountain of immortality, granting sanctity, forgiving sins, dispelling desires, destroying devils, unapproachable to Satanic powers, full of angelic power. . . . We pray that no evil spirit may descend with the baptism into it. . . . And do thou, O Lord, who has bestowed on us from above regeneration by water and by the spirit, come upon this water, and grant the candidate for baptism to be changed by his putting off the old man, which is corrupt according to the deceitful lusts, and by putting on the new man, which is created anew after the image of the Creator, etc." †

The priest then consecrates the holy oil, by breathing upon it and praying that it may become "an unction of immortality, a weapon of righteousness, a regeneration of soul and body." He then anoints the child in the form of a cross on forehead, breast, back, ears, feet, and hands. The child is then taken (entirely naked of course) and baptized by triune immersion, the infant being passed through the water rapidly in the name of the Father, and of the Son, and of the Holy Ghost. The priest then dries the child with a towel, clothes it with a white robe, cap, and girdle, and proceeds with a second sacrament of confirmation, anointing the child on the forehead, eyes, nose, mouth,

*"Modern Religions of Palestine and Syria," p. 142.

†"Religion in the East," p. 27.

ears, breast, hands, and feet with the holy chrism consecrated by the patriarch. The child is now confirmed in full fellowship in the church and is given communion, a little bit of the sop being placed by a spoon on the tongue of the infant. The service terminates with a procession carrying lighted candles around the church or room where the baptismal rite has been performed.

THE MARONITE CHURCH

The Maronite Church is the ancient national church of the Leb-

anon. According to Baedeker it numbers about thirty-six per cent of the total Christian population of Palestine and Syria, thus being a little larger than the Greek Orthodox Church. The name is probably derived from Maro, a Syrian monk, who was contemporary with Chrysostom. The Maronites were quite strongly established in the Lebanon by the end of the seventh century, and being a warlike mountain people they defended with great zeal their political and religious independence against the Moslems. Since the twelfth century they have several times submitted to the pope, and they are the only Eastern church that has given its entire allegiance to Rome.



A Grecian Costume

In making this union a number of concessions were made to the papal church; while, on the other hand, Rome has not sought to impose innovations upon their ancient customs and practises. Formerly the Maronites also baptized by triune immersion—and the practise is not forbidden now—but their regular form is to pour a handful of water on the child's head three times, once for each person of the trinity. Instead of confirmation being administered immediately after baptism, as formerly, it is now administered according to the Roman custom—to children of seven

years old and upwards. With the exception of these innovations their rite of baptism is almost identical with the other Eastern churches. So also they have adopted the Gregorian calendar, perform mass in full view of the congregation, and use the unleavened wafer in the communion; but they have retained a large share of their peculiarities, among the number being the Syriac service, instead of Latin, and the right of marriage for the inferior clergy, and, in the main, Eastern services for marriage, burial, and feast-days.

The Maronites in Palestine and Syria are said to number 300,000. As they have obtained but a small foothold in Palestine proper, the greater part of this number are crowded into the Lebanon, where they form three-fourths of the population. There are about 50,000 in Beirut alone.

In the East marriage is not a mere civil contract as it is in the United States, but is distinctively religious, all of the churches regarding it as one of their sacraments. In their marriage ceremonies they differ slightly in certain details, but on the whole they are much the same. In Syria and Palestine weddings are usually solemnized on Sunday.

Before celebrating a marriage, the priest must ascertain the exact degree of relationship which may exist between the parties. I might say that this is necessary because it is the custom for men to choose their brides from among their own relatives, and of course degrees of near relationship are prohibited. I had the privilege of attending both Greek and Maronite weddings. The ceremonies are very elaborate, and consume much time. For a description of the betrothal, and of the marriage ceremony itself I will quote Fredrick J. Bliss.

“For the betrothal the Eastern churches use rings. The Greek rubric prescribes a gold ring for the man and a silver ring for the woman, but as far as I am aware the distinction is no longer made in Syria, both rings being of gold. According to the rubric, before putting on the rings the priest pronounces the engagement formula three times over the man: ‘The servant of God, M, is betrothed to the handmaid of God, N, in the name, etc.,’ signing him each time in the form of a cross, touching his forehead with his ring. He then pronounces the same formula over the woman (names being inverted), signing her forehead with her ring. Finally, he signs the forehead of each with two rings held together. This practise is sometimes elaborated in Syria as follows: At each repetition of the formula

over the man the priest touches his forehead with his ring, then the woman's forehead with the same, then as he adds 'In the name of, etc.,' he makes the sign of the cross by touching with the ring the groom's forehead, breast, right shoulder, and left shoulder. The same process, *mutatis mutandis*, is repeated with the woman's ring.

The betrothal ends with a long prayer.

"In the Eastern churches the marriage office is called the coronation, from the 'crowns' used during the ceremony. Indeed, a Syrian, in announcing his marriage, will say, 'I have been crowned for such a girl.' The following is the order in the Greek Church, as found in Syria and Palestine: Lighted candles being placed in the hands of the bridal pair, the priest reads the 128th Psalm, with responses to be chanted by the singers. After this follows a species of litany not found in the Russian service, which substitutes questions to bride and groom regarding their intentions to marry and their freedom from other matrimonial engagements. The three prayers that follow are practically the same in both the Syrian and Russian services. The first two prayers are long, and teem with Scriptural references to the married state. Among many other things, supplication is made that the pair may enjoy the blessings that were granted to Abraham and Sarah, to Isaac and Rebecca, to Jacob and Rachel, to Joseph and Asenath, to Moses and Zipporah, to Zacharias and Elizabeth; that they may receive the protection extended to Noah in the ark, to Jonah in the belly of the whale, to the three children in the fire; and that they may have a chaste life; love for one another in the bond of peace; grace upon their children and grandchildren; houses full of corn and wine; all earthly blessings, and an unfading crown of glory.

"The last prayer in part is as follows: 'O thou Holy God who formed man from dust, and fashioned the woman from his side, and joined her to him for a helpmate, for thus it pleased thy Majesty that man should not be alone upon the earth; do thou now, O Lord, stretch forth thy hand from thy holy habitation and unite thy servant M to thine handmaid N, for from thee proceeds the union of man and woman, etc.' At the mention of the names in the foregoing prayer, the priest hooks together the little fingers of their right hands, which so remain during the rest of the service.

"The priest then takes a wreath of flowers, called the 'crown,' and touches the man's head, saying the words: 'The servant of God, M, is crowned for the servant of God, N, in the name, etc.' Then touching the woman's head with the same crown, he says the

words a second time; finally the crown is placed on the man's head while the formula is said for the third time. Then follows the crowning of the woman 'for the man' in a precisely similar way. Then the priest, stretching out his crossed arms toward the heads of the pair, announces the blessing of the crowns three times: 'May the Lord our God crown them with glory and honor.' Here follows the epistle (Eph. 5:20) and the gospel (St. John 2:1). After more prayers and some chanting, the congregation repeats the Lord's prayer.

"The priest then takes a cup of wine and blesses it with the following prayer: 'O God, who created all things by thy power, and confirmed the inhabited earth by thy might, and adorned the crown of all things created by thyself, bless with a spiritual blessing this cup of communion,' etc. This is not the sacramental wine, but the name cup of communion ('common cup' or 'shared cup') indicates that it symbolizes the spiritual union of man and woman. Of this wine both partake three times. Then the priest leads the married pair around in a circle [usually around a table several times], while the groomsman holds on their crowns from behind. Then, as he takes off their crowns, the priest says, first to the man: 'May God magnify thee, O bridegroom, as Jacob, and may he bless thee as Isaac, and may he give thee increase like Jacob. Live thou in peace, and follow in righteousness the commandments of God.' And then to the woman: 'And thou, O bride, may God magnify thee as Sarah, and may he make thee joyful as Rebecca, and give thee increase like Rachel. Be glad with thy husband, and keep the law of chastity without sin, for this is well pleasing to God.' Eight days after the marriage the priest is supposed to take off the crowns with the prayer given in the manual, but this practise has now lapsed in Syria.

"In the Maronite Church the betrothal with rings and the 'coronation,' or marriage ceremony, are united in a single service. A formal engagement used to be read at the time of contract, but this has now lapsed in the usage. The marriage service begins with the blessing of the rings by the priest. In presenting these he says to each in turn: 'May the right hand of the Lord be given unto thee with grace.' Then follows the blessing of the 'crowns,' which may be either wreaths or rosaries. At a Lebanon church wedding which I attended, the wreaths were made of natural flowers: roses and carnations, with green leaves. After the epistle (Eph. 5:22, 23) and the gospel (Matt. 19:3-6) follows a prayer in which the

Lord is besought to bless the crowns to the pair with the blessing vouchsafed to Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel. The pair are then crowned with the prayer that they may receive the crown of righteousness. The Greek custom of touching the bride's forehead with the groom's crown, and *vice versa*, is not observed. A crown is also put on the head of the groomsmen, or, if he be married, in his hand.



Greek Costume

The bridesmaid is also crowned. In the subsequent exhortation to the bridal pair, the groom is urged to love his wife; not to insult her; not to strike her nor to curse her relations. The bride is urged not to disobey her husband unless he command her to sin; not to tell his secrets; not to come between him and his relations; not to answer him with bitter words. The priest then joins their right hands and pronounces the marriage formula in the name of the Trinity. After various prayers and responses the priest looses the hands of the pair and takes off the crowns, saying, 'Thou who didst wear the crown of thorns to take from us the thorns of sin, re-

move from this pair these perishable crowns, and place upon them the crown that never perishes.' The ceremony closes with another exhortation and a prayer." *

PROTESTANT MISSIONARY WORK

While Protestant churches in Syria are foreign churches, they nevertheless come within the range of our present discussion of Religious Conditions in Palestine and Syria, for they have exercised a great influence in those lands.

For many years Protestant missionaries have been working in

*"Modern Religions of Palestine and Syria," pp. 147-150.

Palestine and Syria, and there are now about thirty-eight societies at work, with a total membership of about 10,000. This number is very small indeed, but we are safe in saying that it is not in any sense a proper gauge for the measurement of those influences which have been set to work for the betterment and advancement of the people. The traveler emerging from the interior of the country can not but be impressed with the unmistakable evidences of progress and advancement as he nears the Syrian seacoast.

Many of the earlier missionaries had considerable opposition to encounter, especially from the Maronites. This church, allied to Rome, partakes of the nature of Rome; hence is ready to enact the part of Rome in opposing the free circulation and teaching of the Scripture.

But little work has been effected among Moslems; in fact, any direct effort to this end has been practically impossible, for the difficulties in the way are well-nigh insurmountable. According to Moslem law, apostasy from Islam involves death. I am not aware that this extreme penalty is now carried out officially in Turkey, but it is said to be executed in Arabia. But even if Moslems who accept Christianity are not condemned to death *officially*, they are in all practical respects so condemned by their fellow Moslems, and sometimes by their own relatives, who feel thereby disgraced. Therefore, in practically every case where a Mohammedan has embraced Christianity he has been compelled to flee for safety to some other country or place.

Turkey is a Mohammedan country. While she professes to allow religious freedom, she does not by this intend to convey the idea that people are free to destroy the Mohammedan influence, and the State itself, by turning Moslems to some other religion. You may be free to hold your own religion in Turkey; but no society making a special and open effort to convert Mohammedans would be permitted to operate in those lands.

The chief efforts of the Protestant missionary societies in Palestine and Syria have been exerted along educational lines; and it is by thus training and enlarging the mental activities of the natives of the country that their greatest influence has been felt. While personally I have been convinced that in the effort to keep the favor of the various classes of people, and thus build up and enlarge the different educational institutions, true evangelical Christianity has been in some measure compromised, still it is not my purpose in this chapter to crit-

icize missionary methods, but rather to point out something of what is being done.

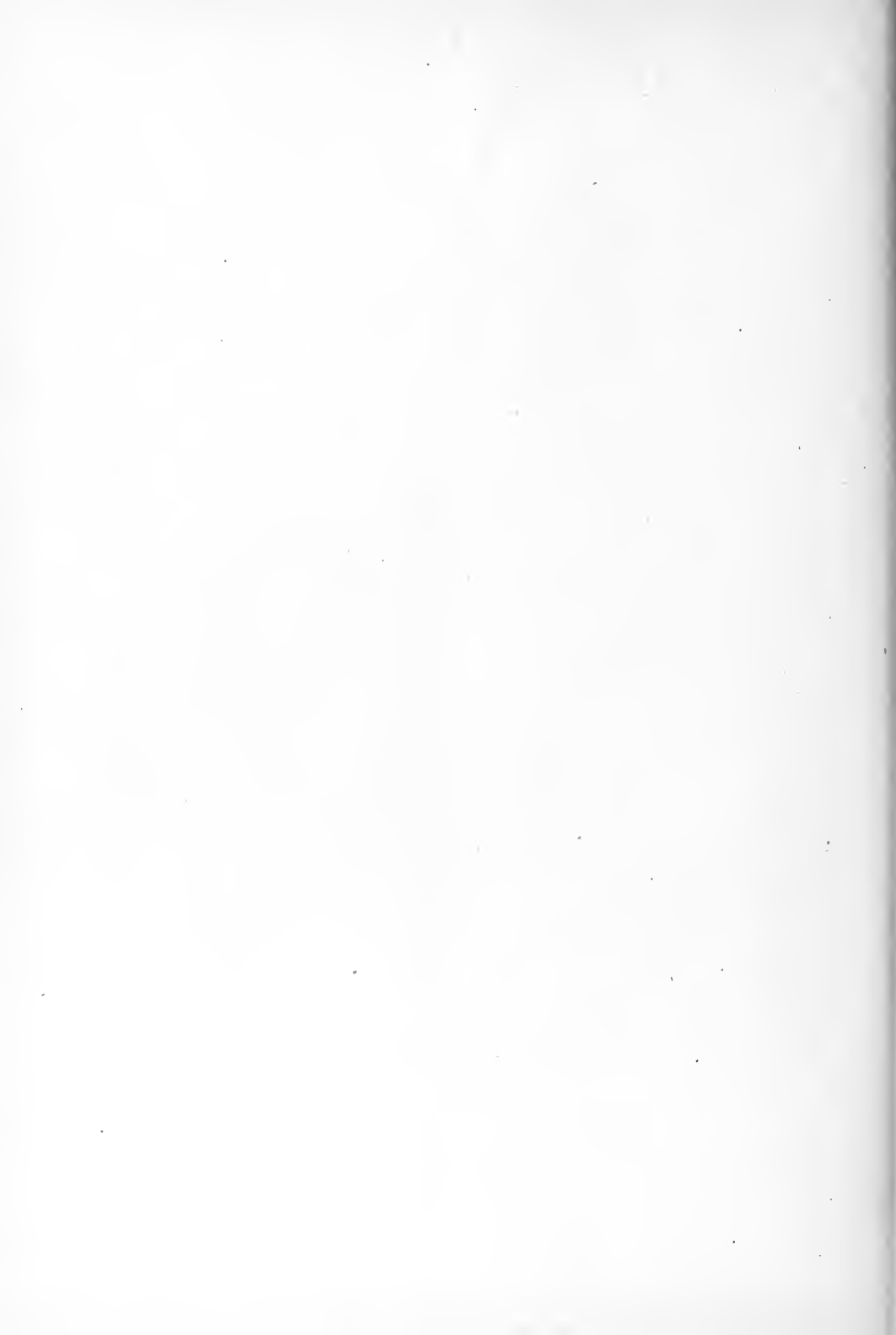
But though I do not consider the educational efforts of Protestant missionaries as final, I am constrained to regard them as stepping-stones to something better in the future of Palestine and Syria. Before the real truths of Christianity can be well understood, appreciated, and widely received, there must come an intellectual quickening, an awakening—the mind must obtain liberation from ignorance, if not altogether from all forms of superstition.

No extensive revival of evangelical religion ever took place among a people while wholly ignorant. Foreseeing this fact, God subjected his own people, the Jews, to a long course of instruction and disciplinary training, in order to fit them for the reception and promulgation of his own truth in the primitive days of Christianity. The apostle Paul planted the gospel successfully in heathen lands; but he directed his efforts to those centers of Grecian culture and education where could be found a people capable of understanding the high order of truth which he had to present. The Revival of Learning preceded the *reformation* in Western Europe.

The secret of the successful revivals of religion in our own country lies in the fact that the people have such a conception of God and of his Word that they can be made to *feel* their sins. I am aware that superior education often tends to exalt the individual, injuring the influence of Christianity over him; but, on the other hand, experience has taught me that where the mind is wholly darkened it is a hundred times more difficult to get the true light of Christ into the soul. Therefore, viewed from this standpoint, a good work has been accomplished in Palestine and Syria. And chief among the accomplishments has been the translation, publication, and circulation of the greatest of all books—the Bible—in the language of the country—Arabic.

Distinct
Benefits

PERSONAL
MISSIONARY EXPERIENCES



PERSONAL MISSIONARY EXPERIENCES*

Stepping ashore from the steamer in the harbor of Beirut, Syria, Sept. 4, 1912, we made our first entry into the Holy Land. This section of Syria is not, and never was, a part of the Land of Promise, which was situated in Palestine proper; but if sacred associations render any place "holy," the entire country of Syria is entitled to the designation: for patriarchs and pious kings, prophets and apostles of our Lord, have lived, traveled, written, and preached, throughout the length and breadth of this land.

What a variety of thoughts came crowding in upon my mind — memories of scenes of the early

Retrospective
View

days enacted here in this very country! And here is the identical land spread out before me with its cities and villages, mountains and valleys, orchards and vineyards, fruits and flowers, everywhere reminding us of the thousands of incidents which from early childhood our minds have associated with the Holy Land. Here lies Beirut,



A Native Porter

*Personal experiences might easily fill a volume of themselves, therefore lack of space prevents more than brief reference to a few incidents. And as the various experiences related in this chapter occurred irregularly, the subject-matter is not always arranged in exact chronological and systematic order.



"THE GRASS OF THE FIELD"

"the flower of Syria," Oriental in most respects; many of its streets narrow, winding, and in some places vaulted over, presenting dead walls on each side without relief or ornament of any kind, aside from the small shops with which it is lined. Through these narrow passageways crowd donkeys, horses, camels, many strange-looking people clad in various costumes, and porters carrying large boxes and bundles on their backs. Back of the city lies a broad plain containing vast olive-orchards, the largest in all Syria; beyond, dotted with villages, and terraced in orchards and vineyards, the mountains of the Lebanon rise, tier above tier, until the mighty summit of old Sunnin vaults itself against the deep-blue sky.

Among such scenes as these Christ retired to pray, or led his disciples forth that he might by the aid of parables drawn from nature give them instruction in truth divine. To me, the very atmosphere seemed to breathe a spirit of devotion, and I delighted to roam among orchards of figs and olives, or wend my way through terraced vineyards to some isolated hill-top, where, inspired by the scenes and scenery of the Holy Land, I might be free to meditate on the divine Word and commune with my Lord. This is an experience never to be forgotten.

In fancy I again stand amid those scenes: At almost every turn I am reminded of some Biblical incident. Here by the wayside stands a sycamore-tree—not the tall, smooth-barked variety such as we have in America, but a tree with large branches spreading out only a few feet above the ground—reminding me at once of the little man Zaccheus. There is a large Kharub-tree with its bean-like pods—the so-called "husks" which the swine did eat, and with which the famished prodigal desired to fill his belly. And what is that large load which the little donkey is bearing down the hillside toward the village? Only some of the dried "grass of the field" on its way to the public bake-ovens, to be used as fuel in the baking of bread. That company of men and beasts with strange, stick-like plows are on their way to the fields to prepare soil and sow grain; for as the people all live in villages they must literally "go forth to sow," as in Bible times. Even this rocky, winding thoroughfare up the hillside is suggestive of the olden times, when Isaiah proclaimed, "Cast up the highway; *gather out the stones*;" for I observe that these farmers ordinarily do just the reverse—they gather the stones out of their vineyards and cast them into the paths. On dark, moonless nights such trails as these emphasize the need of having a 'lamp unto our feet, and a light unto our

**Devotional
Feelings**

**Biblical
Illustrations**

path.' In fact, almost every custom and practise referred to in the Bible can still be seen in this land.

Upon arriving in the East, my first deep impressions were those that I have just described—retrospective and devotional; next, my attention was directed chiefly to the character of the present inhabitants. Here were a variety of races, clad in different costumes, mingling in the same community, but to a great extent entirely separate and dissimilar in

**Character of
Inhabitants**



A Village Bake-Oven

ideals and religion. These always form an object of interest and study to the new missionary or traveler.

Domestic life and customs are also matters of special interest, presenting, as they do, modes of thinking and habits of life peculiar to us. But while there are customs which are to a great extent common to the country and to be found among all classes of its inhabitants, certain other habits and practises are not uniform, being based upon different views of life. Thus domestic life among Mohammedans, who practise polygamy and concubinage, must of necessity differ from the family life and ideal of the Christians, who are strict monogamists. But as Syria is a Moslem country, and has for ages been dominated by that element, there is no

Domestic Life



Women Grinding at the Mill

doubt that Moslems have had a direct influence, in some respects, in modifying the views of life and the social relations in all classes.

This may be illustrated by the relation of the sexes. While there is no doubt that the idea of women's inferiority has always been common to the entire East, the extremes to which some customs pertaining to this subject have been carried are doubtless directly traceable to Moslem influences. In addressing a Mohammedan, one must never mention or make an inquiry concerning his wife or other female members of his family. *Their* women are secluded in their harems and are *private property*—not to be seen or talked about by others. It is this sentiment that enforces the Mohammedan requirement that their women must be heavily sheeted and veiled when appearing in public; so that, in the estimation of a foreigner, they resemble a bundle of bedclothes.

These influences extend beyond Moslems. In certain villages where Western influence is little felt, and where Mohammedan influence prevails, Christian women also are veiled. And among native Christians generally we find considerable reluctance in regard to mentioning the females of their families. For example, one day while in conversation with a Christian, Mr. Salim, the owner of our house in Shweifaf, he had occasion to mention some woman, whom he designated as "the daughter of my cousin." We were perplexed to know who was meant, and when we inquired further he repeated, several times,—"*the daughter of my cousin.*" Finally, seeing we could not understand, he stated that he meant his wife. Of course this tendency is not so pronounced in villages affected by Western influences as it is under other conditions. Under the old regime a man absent from home never wrote to his wife, but to his son, regardless of his age; and in some cases, if a man had no son he addressed his letter to a fictitious one. And if he met some one direct from home, he would inquire about everybody else, without even mentioning his wife, though she was known to be sick.

This idea of the privacy and seclusion of women results in the general absence of what we term courtship. Young, unmarried people do not keep company with each other as they do in the West, and marriages are arranged by the parents or relatives, just as they were in the days of Abraham. This standard is a peculiar one to us, but it prevails in the East, and must continue until Christian teaching and training has resulted in the elevation of the marriage institution.

The women of the East have an intense desire to become the mother

Seclusion of Women

Examples of Influence

Marriage Arrangements

of sons. But the birth of a daughter is often looked upon as a calamity. Many times we saw this manifested while among them. At the birth of a daughter, "the husband and father refuses to see his child, or speak to the mother; and the friends and relatives, *particularly the females*, upbraid the innocent sufferer, and condole with the unkind husband as if he were very badly treated. Worse than this, in those communities where divorce is permitted, this is often the only reason assigned by the brutal husband for send-



Native Women Washing

ing away his wife." On different occasions my wife expostulated with the women concerning this unnatural custom, but they only smiled and let it pass. On account of this high appreciation of children the people converse freely on subjects which we, in our conception of modesty, never mention. This is done in the same terms as in Bible times.

Another peculiar custom is that the father sometimes takes the name of his first-born son. "Tannus, the father of the infant Besharah, for example, is no longer Tannus, but *Abu-Besharah*, and this not merely in common parlance, but in legal documents and on all occasions. It is, in fact, no longer respectful to call him Tannus. So, also, the mother is ever afterward called *Em-Besharah*, mother of Besharah. And still more absurd, when a man is married and has no son, the world gives him

**Names of
Children**

one by a courtesy peculiarly Oriental, and then calls him by his supposed son's name. Even unmarried men are often dignified by the honorable title of Abu somebody or other, the name bestowed being decided by that which he previously bore. Thus Elias becomes Abu-Nasif, Butrus is called Abu-Salim, and so on, according to the established custom of naming first-born sons." *

Religious conditions next claimed our attention, on account of their close connection with our proposed missionary work; not so much a general survey of the religions and doctrinal beliefs of the people, such as we have portrayed in the preceding chapter, but religion in its practical bearing on the life and character of the people. In my opinion, the most important thing in this respect is the manifest lack almost everywhere



A Part of Shweifat, Mount Lebanon

of the conception of the near relationship of morality and religion. I am not saying that there are not moral people there; but a clear conception of the fact that religion and morality *must go together* is strangely lacking. There, people can be very sinful and immoral, and intensely religious at the same time, without special notice being taken of the inconsistency. Among Moslems, who are particularly given to the greatest manifestations of religious devotion, there is no idea that these prayers are or should be connected with a strong moral

*"The Land and the Book," p. 178.

feeling. On the other hand, they are rather inclined to suspicion any one especially given to prayer—their *prayers*. They have a proverb like this: “If your neighbor has made a pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street.”

Even Christians are not accounted Christians because of any per-



Our Home and Place of Worship in Schweifat

sonal acceptance of Christ or experience of conversion. All the Christian sects of the East baptize infants and, holding the doctrine of baptismal regeneration, all these are, by this act, constituted Christians. Therefore all baptized people are thereafter accounted Christians, *irrespective of moral character*. In accordance with this standard, the report would come to us, “A *Christian* killed a Druse this morning”; or, perhaps, “A Christian shot a Mohammedan.” In other words, the term Christian is not limited, in the Bible sense, to those who are holy, or even moral, but designates that portion of the community which professes belief in Christ.

Our first stopping-place in Syria was in the village of Suke-el-Gharb, situated high up on the western slope of the Lebanon mountains. Here we remained about one month, during which time, being the summer-resort season, we had only a few services. As soon as the weather got a little

Religious
Services

cooler we moved down to the village of Shweifaf, where we made our permanent place of residence while in Syria. Here we began regular meetings, holding part of the services in a large room in our house and the remainder in the schoolroom of the native school—already referred to.

As we were unable to preach in the Arabic language, it was necessary to have an interpreter. After uttering a sentence or two, the speaker would hesitate and give opportunity for the translator to deliver it to the people. This method seemed quite awkward to me at first, but I soon got accustomed to it, and could preach with comparative ease. In the various places where we held meetings in the different countries we had to have translation into about six or seven languages. In Cairo, Egypt, and in Bucharest, Roumania, I was obliged to have two translators at the same time; one giving it in one language, and the other in another.

The effectiveness of preaching in this manner depends, to a great extent, upon the ability and character of the interpreter. The personality, religious zeal, and fervency of the preacher do not translate as do the words which he utters; therefore a great deal of the effect is lost unless the translator is also a spiritual person and in full sympathy with the character of the message. We were very fortunate in that we were usually able to secure good, saved translators.

The greatest difficulty that I felt at first, however, was not the method of translation by which the sermon must be delivered, but was in knowing the exact needs of the people, what to preach, and how to preach in order to be effective in reaching them. We are not conscious of the important place *language* fills in our relations with men until we are placed in a foreign land where, in this respect, a gulf exists between us and the people. And this difficulty is complicated a dozenfold by the differences of religious thought and training, which I have already mentioned. I began preaching, as to sinners in America, that people should come to Christ; but I soon learned that there was no sinner-class there—these were all *Christians*, and had no consciousness of being away from Christ. I then preached that Christianity is a real thing, that we must be born again and have a new heart; but when I gave the first altar-call nearly the whole congregation came forward, praying for a new heart. I thought this was the beginning of a tremendous revival; but I soon learned that the majority had little conception of a definite, individual experience of salvation; that they were in the habit (some of them, at least) of praying, “Lord, give me a new heart.” It meant so little to them. I wanted them to pray for a new heart, but I also

**Spiritual
Darkness**

wanted them *to get it*, and then pray another kind of prayer. It is difficult indeed to get them, with their conception of Christianity, to see that without an individual salvation they are not Christians at all, in the Bible sense, but *are lost*; when, however, they realize and feel this condition, it is possible for them to get real salvation.

Another difficulty we met in that country was a different attitude toward the Bible itself. The Greek Orthodox and some other Christian sects do not manifest hostility to the Book, as do the Maronites, who are allied to the papacy, but their attitude towards its teaching differs from ours. In Protestant lands we have the idea that the Bible is the supreme word of God and the rule of faith and practise; but the Greek Orthodox, for example, hold that the standard of religious authority is the Bible, *as interpreted by tradition*. But, as in the case of the Pharisees of old, their additions and forms have accumulated until they have "made the word of God of none effect by their traditions." The clear, definite, doctrinal teaching which I gave them, textually, was at first largely lost, simply because any presentation of the Bible other than their own traditional way does not obligate their conscience. When I held certain plain teachings of the Word before some of them, they freely admitted the requirements, but apparently without any idea in the world of being obliged to conform to *that* standard; their final word was, "*But our custom is this way.*"

I shall not take the space here to describe the character of the preaching necessary to secure the desired end, since this will be considered in the following chapter on Missionary Methods; but I am glad to say that after a while some became really conscious of their condition and need and obtained clear experiences of salvation, and later were made to understand the truth of entire sanctification, and pressed into the experience. Although the women of that country are exceedingly fond of wearing jewelry, those who came right out into the truth were ready to lay it aside and dress plainly, according to the Bible standard. Thus a little band of happy saints was raised up.

With all the difficulties just mentioned, we found it comparatively easy to preach and practise any of the Bible truths which were not sufficiently distinctive as to require in their acceptance a definite breaking-away from the religious customs and practises of the people. For example, a Greek Orthodox might become awakened and obtain a real experience of salvation, and it would not occasion a great deal of com-

Attitude
Toward the
Bible

Difficulties of
Baptism

ment; he would still be counted as a Greek. But when we began to preach the Bible standard concerning baptism of believers (adults), and they were convinced that we intended to practise just what we preached, this proved to be the offense of the cross. As already stated, baptism, in their conception, is the thing that constitutes people Christians, and they term unbaptized people *heathen*; so when one of their number decides to be baptized in the Bible way he is generally opposed by all his relatives, for the act reflects upon them as being only heathen. Therefore there was a strong public senti-



Our First Baptismal Candidates in Syria (Five Ladies in Center)

ment against us in this respect, wherever we attempted to follow the Word of God concerning baptism. And I regret to say that some who professed a higher standard of grace than their countrymen allowed themselves to be so far influenced by public sentiment as to fail to openly encourage and support this truth, knowing that to do so might affect or injure their own interests. However, all those who obtained salvation under our labors willingly responded, to the best of their ability, to the truth concerning baptism; and as many as were able to do so were baptized. Praise the Lord!

The great majority of the people never saw an adult baptized, and have no idea of how it is done. All the baptism they know is

that rite which is administered to the little naked babes, as I have heretofore described. This lack of understanding sometimes occasions embarrassing incidents. One time when Brother Ouzounian was preaching concerning the necessity of baptism, a sister became very much burdened over the matter. But it appeared to be very difficult for her to decide to obey; and she kept saying, "How can I ever do it?" "How can I ever do it?" Some one tried to encourage her, saying, "Yes, you can do that all right." She then said, "How can I take off all of my clothes and have that man baptize me?" When she was informed that such was not necessary, but that she could go and be baptized while dressed, she was willing.

**Amusing
Incidents** I also had some amusing personal incidents concerning baptism, occasioned by the lack of understanding of our manner of performing this rite. At one place I was requested to officiate at the baptismal ceremony. I told them that as I had no extra clothes with me they would have to supply me some, and if they would do that, I would do the baptizing. A brother quickly replied that that would be easy—that I could just wrap a bath-towel around me. I objected to this; whereupon he offered something better—I could wind a sheet around me, and hold it with one hand and baptize with the other one. Still I objected. When he found that I required a suit of clothes, it was obtained.

In another place, while traveling with Brother Ouzounian, the request was made that I do the baptizing, and as I could not speak with any one in the congregation, I requested Brother Ouzounian to ask them if they could furnish me proper clothing. They quickly informed him that they could. I instructed him to inquire further; but when they informed him that they had a special suit which they would use for this purpose, no further inquiries were made. When we arrived at the place of baptism, and the sisters had passed around to the opposite side of the hill to prepare themselves for baptism, the brethren opened a suit-case and took out that *special* suit. I do not know how to express my surprise on looking at it. It was made of very heavy duck, pajama style with attached feet, and large enough for a big man. The only way to enter it was from the top. After putting it on I thought that it would fall off if I dropped my arms down, for I felt certain that the shoulder-straps would not stay up; but the brethren assured me that it would be all right. But as I hesitated to run the risk, they found some twine, which they used in tying the shoulders of the suit together in front and behind.

Dressed in this huge outfit I felt awkward indeed, but managed to get along very well until I reached the last candidate, who, being a tall man, was more difficult to immerse. In the effort, I leaned so far over that the suit filled with water from the top, and the worst part of all was—*it would not leak!* After considerable difficulty I finally managed to get out on the shore, and was glad when this particular service ended.

Before we reached Egypt, enroute to Syria, we were not aware of any work in that country upon which we could depend as being



Crowd at a Baptismal Service in Egypt

altogether reliable. We had heard of Bro. G. K. Ouzounian, of Cairo, but had no way of knowing his character and reliability. But when we reached Alexandria a number of people who were brought out under his labors met us at the steamer, and we had meetings with them that day. When we reached Cairo and met Brother Ouzounian, we felt that he was a true man of God. He urged us to return to Egypt on a special evangelistic tour, therefore we determined to do so if God willed. So in the month of February, 1913, we sailed from Beirut to Alexandria, and there held services for five weeks. Brother Ouzounian was with us, and a good work was accomplished. The church there was doubled

Experiences in
Egypt

in numbers, encouraged and strengthened in the truth, and I had the privilege of baptizing sixteen in the Mediterranean Sea. Their place of worship being inadequate, another good place on First Khedive Street was secured for a period of two years, with privilege of having it longer.

We accompanied Brother Ouzounian to Cairo, where we had meetings for about three weeks, which also resulted in much good to the church. At the close of these meetings we had obtained sufficient acquaintance with the work already begun by Brother Ouzounian to know that it could be depended on as a real work of God. The work in Egypt has already begun to develop some new gospel workers, as John Lazar, of Cairo, and Mosad Armanious, of Assiout.

One evening while in Cairo, my wife, Sister Ouzounian, and another sister were out walking, when they noticed a young man standing on the street, reading what appeared to be a New Testament. Sister Ouzounian stopped and asked him what he was reading, and found that it was a Bible. He was a student in one of the colleges in Cairo, and as he understood English well, my wife soon engaged in conversation with him. The young man was in great trouble. He was spiritually inclined, and a believer in the Bible, but the French professors in the college were atheistical, and urged the modern theory of evolution upon the students in such a way that it had a tendency to undermine all their faith in divine revelation. A

few days previous to this, one of his fellow students, in despair, went out to the pyramids and committed suicide. Wife arranged for him to meet me and have a long conversation on the subjects involved in his difficulties. The result was that his mind was finally cleared from many of these distressing perplexities. We gave him a copy of the book "Evolution of Christianity," hoping thus to build up his faith in the divine nature and origin of our holy religion, and he received

ing on the street, reading what appeared to be a
A Personal New Testament. Sister Ouzounian stopped and
Incident asked him what he was reading, and found that it



An Egyptian Street Scene

so much benefit therefrom that he undertook the task of translating it into the Arabic language for the benefit of other students, and especially of Mohammedans, who reject Christianity without understanding the fundamental principles upon which it is based.

The following summer Brother Ouzounian and I made a special missionary trip to the Balkan States. Through the literary efforts of Brother Ouzounian, work has already been begun in Adrianople, Turkey; Gumuldjina, Turkey (now Bulgaria); Bucharest,

Roumania, and other places.

Some of these places we desired to visit, for many earnest requests had been received from them.

The Balkan War having reduced Adrianople to extremity and scattered the saints there, and the railway service between Bucharest and Adrianople being suspended, we were unable to go there at that time. Gumuldjina was also entirely cut off by the war, so that we could not even get mail through; therefore we were barred from there also. But we were enabled to accomplish a very good work in Bucharest, Roumania. A small work had already been



Native Egyptian Woman and Baby

begun there, and was in charge of Bro. M. G. Aslan. The Lord enabled us to do much to establish the work on the straight Bible line; in fact, the Lord really prepared the way for us in certain respects. Prior to our coming, two different individuals, would-be preachers, had come there and attempted to impose themselves on the work, but they were rejected. One night during our meetings Brother Aslan's daughter-in-law came forward for healing, and God instantly healed her; whereupon she gave testimony that one year before God gave her a vision in which two men appeared successively and attempted to open her eyes, but their efforts resulted in making her

more blind; after which two men dressed in white apparel appeared together, and the Lord said, "These are my servants, and by them the work of God will be established here." She asserted that when we came she knew that we were the last two whom she had seen in the vision. This vision occurred before we made any arrangements to go there.

But we also had certain difficulties to encounter there. The first thing, the government required vaccination, and as there was no way to avoid it I had to submit. But it had a very bad effect upon me, making me sick for several days. And Roumania is not open for free religious propaganda. The Orthodox Church is in the ascendency there, and its influence in the government hinders other movements. I was informed that the founder of the Baptist work in Bucharest was banished from the country. So we could not prosecute our work freely, and no public advertising was done.

One day an officer came to the home of Brother Aslan, where we were stopping, and I soon inferred that he desired us, but as neither he nor Brother Aslan could speak with me he was obliged to wait a few minutes until Brother Ouzounian returned from a trip down-town. When Brother Ouzounian arrived, he was informed that we were wanted by the government; "however," the officer said, "it is not you that we are after, but we want that Englishman"—mistaking me for one of that nation. We accompanied the officer to the government house, where we were relieved of our passports and instructed to return the next day. This we did. The leading official made numerous inquiries concerning me, and could scarcely be persuaded to believe that I understood English only. After a while, in answer to a tel-



A Roumanian Boy

ephone call, another officer entered, whom I supposed to be the Chief of Police. These two officials consulted at length concerning me, examined a number of papers in their possession, and finally opened a large book which I could see from a distance contained the photographs of different men, each man in three positions. I understood that this was a "rogue's gallery" and that they were trying to identify me with some of those characters. After a while we were released.

Our baptismal service there was appointed for the last Sunday of the meeting. This service being public, I felt sure that if the government heard of it we would be summoned at once. On Monday morning we went down-town immediately, bought our tickets to Constantinople, and secured our berths on the steamer on the Black Sea; but the ship would not sail until the next day. In accordance with my anticipations, another officer came for us on Monday afternoon; but when he was convinced that we were really going to leave the country, he made a memorandum of our tickets, time of train, date of sailing, and returned without us. There were also many other annoying things which I will not attempt to describe.

The gravity of our situation on this trip in the Levant at that particular time was sometimes relieved by incidents of another nature. While traveling on the train between Adana and Tarsus, in Asia Minor, we sat in a seat facing an old Kurd from the interior. He was with a party of Moslems making a pilgrimage to Mecca, and was going to Mersina to take steamer by the Red Sea route. These men were heavily armed, according to the custom of the natives in those parts. They were talking Turkish, and Brother Ouzounian was constantly translating to me in English their remarks. The old man had never been on a railroad train (perhaps had never seen one before), and when we started out of Adana he looked frightened, and began to exclaim, "See! see! the mountains are running away!" His companions tried to console him, assuring him that everything was all right. A little further along we passed some trees that were close to the railroad, and again he exclaimed, "The trees are running; I see them!" Again his fellow travelers quieted him. Soon we crossed a steel bridge, the sides of which came up close by the windows of the car. As the train dashed through this structure, the old man jumped, his eyes nearly starting from their sockets, and shouted, "*What was that?*" "That was a bridge," said his companions. "Well, it went," said he, with a sigh of relief; and they

**A Kurd in
Asia Minor**

laughingly replied, "Yes, it went." Said Brother Ouzounian, "About the only thing these poor, ignorant fellows know is to fight and kill men."

The foregoing is a good example of the ignorance that prevails in the interior of the country. As ignorance is the mother of superstition, we have an explanation of the widespread **Incantation** practises of divination, incantation, fortune-telling and similar fooleries prevalent in the East. Impostors of this sort are numerous. We saw them making rude diagrams in the sand, meanwhile muttering cabalistic adjurations. By this and other methods they profess to be able to locate stolen goods, discover thieves, etc.

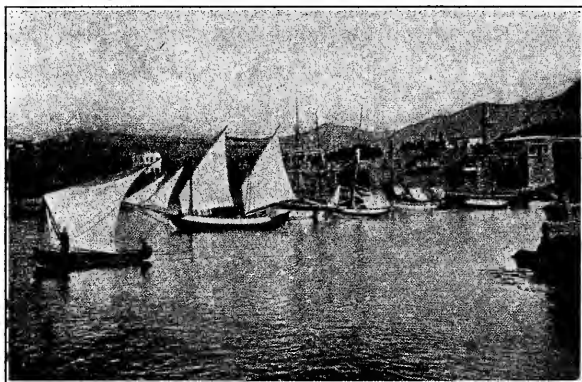
This reminds me of an amusing incident related by Dr. Thomson. One of these conjuring impostors, who had acquired considerable reputation in his line, became a Protestant, and renounced his former practises. This man was wont to relate some of his former experiences in that profession. "Once he was returning home through the Huleh, and found a poor woman at a mill on the upper Jordan beating herself in despair because some one had stolen her meal-bag. There were Arab tents not far off, as Arabs are professional thieves, he suspected that one of them had the missing bag. Calling them all before him, he told them his suspicion, and declared that he had an infallible test by which to detect the thief, and to it they must submit, or he would lodge a complaint against them with the governor. They all stoutly denied the charge, and offered to submit to his test. He then cut bits of straw, equal in number to that of the Arabs, all of the same length, and kept the measure himself, giving a bit to each of them. 'Now,' said he, in his most imposing manner, 'keep these bits till the morning *each one by himself*; then bring them to me, and I will measure them; if any one of you has the bag, his stick will have grown longer *by so much*.' Of course, each hid his splinter in his bosom, and in the morning one was found as much *too short* as he said it would *grow* while in the possession of the thief. The credulous rascal, not doubting but that it would actually grow, had broken off just the length which he supposed had been added during the night. When thus detected, he confessed the theft, and restored the poor woman her bag." *

After Brother Ouzounian and I returned from our missionary

* "The Land and the Book," p. 220.

trip in the Balkans we made a trip to the near-by island of Cyprus. We were accompanied by my wife and son, Gerald. The island is one of the largest in the Mediterranean, and its history is lost in remote antiquity. When Paul and Barnabas left Antioch on their first missionary tour their first stop was in Cyprus (Acts 13:4). They preached at Salamis, and then journeyed through the island to Paphos, on the southwest coast, where judgment was pronounced on Elymas the sorcerer.

**Trip to
Cyprus**



Kyrenia, Cyprus

We landed at Larnaca, and proceeded by carriage to Nicosia, the capital, situated in the interior of the island. Here we met Brother Brousilian, a faithful brother in the Lord. Our objective point was Kyrenia, on the north coast. When we reached Nicosia, however, we

found a letter from Kyrenia warning us not to come there, as the Greeks would stone us. Brother Ouzounian preached in this place a few years before, and the turbulent Greeks raised a great persecution and attempted to kill him. After praying over the matter we decided to go, and we had some interesting and profitable services there, and were not injured either. Some boys on the street threw stones at Brother Brousilian and reproached him for bringing the missionaries there. Here we formed an acquaintance with some able brethren whom we trust will be much used of God in the future in establishing his true work in Cyprus. The Greek judge of that district, having read the "Revelation Explained," and "Evolution of Christianity," given him by Brother Ouzounian on the former visit, was desirous of seeing me. He enjoyed the meetings very much.

We returned to Nicosia, where we held a few services, then leaving Brother Ouzounian to continue the meetings for a while before sailing direct to Egypt, we returned to our home near Beirut.

We had some definite answers to prayer while in Cyprus. At that

time we were all very short of means. We made our request known unto God and he marvelously supplied us with a sufficient amount for our present need, even laying it upon the hearts of some who did not receive much of our teaching to give us of their means.

**Answers to
Prayer**

But what appeared to us to be the most wonderful was the healing of little Gerald. When wife and I left Nicosia we came by carriage to Larnaca, expecting to sail the same day. When we arrived, we found that the steamer was one day late, so we went to a hotel. Next morning Gerald was broken out with something that appeared worse than the measles, huge, red blotches having raised up over his body; and it showed so plainly on his face that we feared we should not be permitted to embark on the ship, as they are very strict in regard to receiving diseased persons. To be rejected would be a calamity to us, for at that time of the year the sailings direct to Beirut took place only monthly, and our money was altogether too little to admit of such delay; in fact, we only had a little more than enough to pay our fares to Beirut. We prayed earnestly. When I went to the offices to buy our tickets I would not permit Gerald to accompany me, lest they refuse to issue passage for us; but when I returned with the tickets Gerald's face was already cleared up and white. Praise



Mountain Castle of St. Hilarion

the Lord! We had no difficulty whatever in embarking. But that night on the steamer he was again taken very bad, but being in a stateroom by ourselves, no one knew of the trouble. There we laid hold on God, and rebuked the affliction in the name of the Lord Jesus, and Gerald was completely healed. How thankful we were! When we arrived in Beirut we were permitted to land without any trouble, for the disease was gone, and never returned afterwards. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth

all thine iniquities; who healeth all thy diseases" (Psa. 103:1-3).

In all our travels God graciously protected us from serious injury by accident or otherwise. The most dangerous trouble of that kind occurred while we were at Shweifat. One day Gerald and I made a trip to Beirut. On the return at night our carriage started late, and soon it was very dark. The carriage-driver was very reckless, and was drinking. He would run his horses at a frightful speed, then stop along the way, at intervals, and go into some little shop and drink again.

**A Dangerous
Accident**



Arabian Women and Native Village

At that time I could not speak Arabic well enough to remonstrate with him. Entering the Lebanon, the country is mountainous, and the carriage-road winds around the slopes, being built up on the hillsides, in some places sustained by perpendicular walls. Gerald and I occupied the rear seat of the carriage, but Gerald was fast asleep. As we were rounding a curve in the road on the hillside, the horses traveling at a high rate of speed, the outside horse, being unable to keep up, was crowded close to the edge and, seeing its danger, made an effort to stop, but the other horse continued; this act plunged them directly forward over the precipice. The moment I realized that the horses were going over, I grasped Gerald with one hand and made one leap out into the darkness. I landed at a point about fifteen or twenty feet below the road, and Gerald passed on over me and struck a few feet further down. Alarmed at such a rude awakening, the little fellow cried

loudly. I felt my way to him as quickly as possible. The carriage went on down to the bottom of the ravine, and, turning upside down, smashed itself on the rocks. My lips were cut, hand and wrist bleeding, and back bruised slightly, but I knew at once that I was not badly hurt. Gerald was not injured at all. Some people came with a light and helped us up, and we reached home an hour later.

Next day we went to view the scene of the wreck, and then I was made more conscious than ever of God's preserving and protecting care. Had the carriage proceeded four or five rods further before the accident, it would have fallen over a perpendicular wall built up from the valley below. The particular place where we struck down below was the very best spot there—the only one free from stones. And had I



Lebanon Laborers Returning

sprung from the side of the carriage on which I sat, instead of from the opposite side, I would have landed directly on a large rock below.

The Lebanon is sometimes disturbed by threatened armed conflicts between the Christians and the Druses. In the past this has sometimes ripened into civil war. The worse conflict of this kind took place in 1860, at which time many thousands of the Christians were slain by the Druses. Ordinarily they live side by side peacefully, but any unusual occurrence is liable to occasion a sudden uprising.

Feuds are of frequent occurrence, and trouble between individual Christians and Druses is sometimes taken up and agitated by others

Local
Disturbances

of their number. Thus in the summer of 1913 a number of private quarrels and some bloodshed occurred, and this led to quite an agitation. Just before our removal for the summer to the village of Suke-el-Gharb a Druse was killed by a Christian, and the Druses, thinking that the murderer was being secluded there, marched on the village with a force numbering perhaps five hundred. The Christians were ready to defend themselves by armed conflict, but the British Vice-Consul happened to be in the village that day, and he and other influential men exerted themselves to preserve peace, and their efforts were successful. Other threatened outbreaks were also avoided without serious trouble.

And this leads me to speak of that terrible practise prevalent in the East, known as blood-revenge. According to this cruel custom, **Blood-Revenge** if the real murderer can not be reached the avengers of blood have a right to kill any other member of his family; and when they can not be easily reached, any other person of his religion will do. This wretched, barbarous practise is continued by Christians (?), as well as other classes; in fact, such retaliatory acts are of constant recurrence between the Christians and Druses.

While we were living in Shweifaf, some of this blood-revenge was carried out. Previously a Druse had killed a Christian, and it was known, of course, that revenge would be sought, and that some Druse would have to die. This very uncertainty of whom the victim will be fills the inhabitants with terror. And when the avengers kill some one outside of the family of the murderer, they usually select one of the very best men that they can find, so as to make the effect all the more terrible and shocking. In the case referred to, a young Druse man of good reputation, who lived just across the valley and in sight of our house in Shweifaf, was returning from his place of business in Beirut, when his carriage was stopped by some Christians (?), who first engaged him in conversation, and then shot him five times, and fled. The carriage-driver (also a Druse) rushed him home, but he died shortly after he was carried into the house. It was pitiful to listen to the wailing of his sorrowing relatives. This poor victim had no possible implication with the original murder—but he was a Druse, and that was sufficient for the avengers of blood. How terrible!

But I will turn from such scenes of tragedy to the more agreeable subject of God's own work. I will mention two cases among the number of those who were divinely healed while we were living in Shweifaf. One was the case of a young girl who was a student in the

school. She had a peculiar affliction, the cause and nature of which doctors were unable to determine. Each year when the cooler weather of winter was felt one arm and hand would swell, turn black, and remain in that condition, entirely helpless, during the rest of the winter. The same thing occurred again while we were there, but when the other hand and arm began to show signs of swelling also, some alarm was felt. We talked with her and found that she had real faith in Jesus, therefore a little company of us met together, and we anointed and prayed for her, and before we removed our hands from her the swelling began to diminish, and she was entirely healed. The next time I saw her she was playing among the other schoolgirls, using her arm and hand freely.

The other case was the mother of one of the young sisters, whose name was Selma, and stands

connected with Selma's earnest desire to be baptized. I have already mentioned the opposition to baptism among the people. One day Selma and some of the other girls came to our home, and she requested us to pray for the Lord to open the way for her baptism; so we knelt and asked God to soften the heart of the mother and cause her to give her consent. A day or so later the mother met with an accident in which her ankle was severely injured. Some of the sisters visited her and had prayer, then some of the rest of us also went, and the mother asserted her belief in God's willingness to heal her. And although her mind was darkened in regard to spiritual truth, we felt led to pray, and the Lord healed her. In accordance



A Common Burden-Bearer

with the Oriental conception of God's direct control and authorship of every event, Selma said, "Mama, God has punished you because you would not allow me to be baptized; now if you hinder me, he will punish you more." Finally her mother said, "Then go and be baptized." When we came forth from the water Selma was supremely happy.

Toward the close of the year 1913 we were rejoiced to welcome the coming from America of Sister Nellie Laughlin, who also began her work by teaching in the same school with Sister Bessie Hittle. But within a few months from this time these sisters began to feel clearly that the Lord would have them withdraw from the school work



Typical Lebanon Village

at the end of the school year, that they might be free to give themselves entirely to true missionary work—the preaching and teaching of the pure gospel. Our intended departure in the spring, and the urgency of spiritual work made this decision imperative. Already opportunities for work were opening before us in other villages near by, and the local work also required shepherding, that the dear souls who had already been won to the truth might not be neglected. Therefore arrangements

**Local Work in
Shweifaf**



Four Mission Workers in Mount Lebanon (From left to right: Bessie L. Hittle, Zahia Aswad, Nellie S. Laughlin, Adele Y. Jureidini)

were made for the two sisters to move into the house which we occupied and to continue the meetings there after we left.

Our local work in Shweifaf also received strong support from some native workers whom the Lord raised up. Among the number was Sister Zahia Aswad. This sister was also a teacher in the school. Shortly after the arrival of Sisters Hittle and Tasker she became convicted of her sins and sought for forgiveness; and after our arrival she was sanctified wholly and embraced the full truth. She became one of our most effective translators, and soon the Lord called her to the ministry of his Word. She bears every evidence of being well settled in the truth, and she is full of zeal and earnestness for the spread of the pure gospel among her own people. Her home, however, is in Brummana, a village higher up in the Lebanon. We are trusting that God will make her efficient in establishing his true work in her own village.

Another capable and effective spiritual worker is Sister Adele Jureidini. When she first began coming to our meetings she was religious, of course, for all are more or less religious.

But where people are thus strongly religious and apparently satisfied in their present condition, it is necessary to use considerable wisdom in approaching them on salvation subjects; for if we address them in such a way as to imply that their religion is nothing and that they are lost sinners, we are liable to cause grievous offense. One lady named Fanny had already opened her heart to my wife and confessed that she was not saved, and asked for prayers, so we felt that the way was now clear for us to labor freely with her.

At our next altar-service a number of people, including Sister Adele, came forward. This was the time already referred to when so many came and prayed indefinitely, hardly knowing just what they needed. Not being well acquainted with either one at that time I mistook Adele for Fanny, and as I could labor at the altar with only those who understood English I began talking to her in a clear, definite way. I impressed upon her the fact that she was lost; that if she died in this condition she would go to destruction; and I instructed her to get hold of God as a poor, lost sinner, and seek for his salvation. She took the advice and began praying to that end. A little later I was surprised to discover that she was not the person I thought she was. Months later I told her about my confusion of persons on that occasion, and she replied that if I was mistaken in her identity, I was not mistaken in her need.

After Sister Adele was saved and sanctified she also became one of our regular translators. As the truth of God dawned upon her heart she accepted it, and God also called her to the ministry, and she is very effective in preaching the gospel in Arabic. Though rather frail in body, she is strong in spirit, and is a real inspiration to the work.

Adele's father was a Protestant preacher, but he died some years ago. Her mother is still living in Shweifaf, and she bears an excellent reputation in the village. She also became interested in our meetings and the truth took hold upon her soul. She saw that the baptism of adults was the true Bible standard, but for a long time she hesitated in regard to obeying it. The idea of a woman being baptized when she was old was about as strange to her, and to the people there, as the doctrine of a new birth for an old man was to Nicodemus. But one day while I was preaching on obedience, and reading Matthew 7:21-27, she arose in the congregation and began talking rapidly in Arabic to this effect: "I have been a Christian for many years, but there is one commandment of the Lord that I have never obeyed, and I see that if I am not obedient I will be left outside of heaven—I *have never been baptized*. I want you girls to go and tell your parents that I am going to be baptized, and for them to allow you to be baptized too." Our hearts rejoiced to see such an influential person take an open stand for the truth!

Sister
Jureldini

"Buried with him in immersion,
How sacred to sink 'neath the wave;
We witness a pure testimony.
When low'red in the symbolic grave.

"I bid the world a last farewell,
No more in sin I'll ever dwell;
Joined to the Lord like saints of yore,
Never to part, no, nevermore."

MISSIONARY METHODS

MISSIONARY METHODS

Christianity is universal in its nature, and the whole world spread out before us is the field of our evangelizing efforts; therefore the subject of missionary methods is of prime importance and well deserves careful consideration. Our object is to plant the pure gospel in every country, and to encourage its early growth there until it will finally perpetuate itself. How can this result be accomplished?

The most successful missionary that the Christian church has produced was St. Paul. For some time after his conversion he did not venture out very far in the work; but after he had gained sufficient experience by laboring in conjunction with other ministers of Christ, at Antioch and other places, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). He then entered upon his first missionary tour.

So remarkable was the success of the apostle Paul that within a few years he had planted the gospel in Galatia, Asia, Macedonia and Achaia—four provinces of the Roman Empire; and so firmly had this work been established that he could write to the Romans that "from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ," and that he had "no more place in these parts" (Rom. 15:19, 23).

That the call of Paul as the "apostle of the Gentiles" was special, and that he himself was a special man in many respects—possessing superior qualifications and abilities—we freely admit; but the fact that he was thus called and qualified does not prevent our attempting to approach him as nearly as possible in spirit, message, and methods. "Be ye followers of me, even as I also am of Christ," was his injunction to the Corinthians; and we feel disposed to follow in the steps of one whose life was crowned with such brilliant success under the direct leadership and inspiration of the Holy Spirit.

Of late the attention of the religious world has been directed particularly to a study of the missionary *methods* of St. Paul; and to these

particular methods, in a great measure, is attributed his remarkable success, in contrast with the failure of modern missionaries, who have varied from these methods. But methods, however grand and desirable, are not some sort of quickening, vivifying force, though they may be the storage-batteries containing the pent-up energy, and the medium through which it operates. The form must be carefully distinguished from the life. I feel certain that the real secret of Paul's success—the cause that produced these wonders—is to be found in *the character of his message and its being accompanied by the mighty power of God*. The method of his operation was largely the natural result of the nature of his calling and message.

Modern missions have varied as far from the apostle Paul in the character of their message and work as they have from his methods. Imagine, if you can, the apostle Paul—called to evangelize the world and burdened with a message for the lost—settling down to spend his life as a financial agent, constructing large buildings, superintending boarding- and day-schools for the instruction of children in rudimentary education, managing the affairs of a hospital; the whole accompanied with a few formal prayers and an occasional preaching service accommodated to the prejudices of a mixed class of Jews, Druses, Mohammedans, Maronites, Greek Orthodox, etc.! Paul did not construct buildings: he went and preached in the synagogues that were already built; and when he was rejected there, he entered other buildings. He did not attempt to educate children, nor even adults: he went to those centers of Greek culture and education where were to be found large numbers of people who were already fitted to receive the pure gospel. And that apostle who healed the impotent man at Lystra, raised from his sick-bed the father of Publius, restored to life Eutychus, and whose mission was everywhere attested with “signs, and wonders, and mighty deeds”—that missionary had little personal use for a hospital.

Paul did not frown upon those things which naturally prepared the way for the reception of the gospel, but such things were not a part of *his calling as a missionary* and as an apostle of the Lord Jesus Christ. He was wont to pray that a “door of opportunity” might be opened for his work, and it was open doors that he entered.

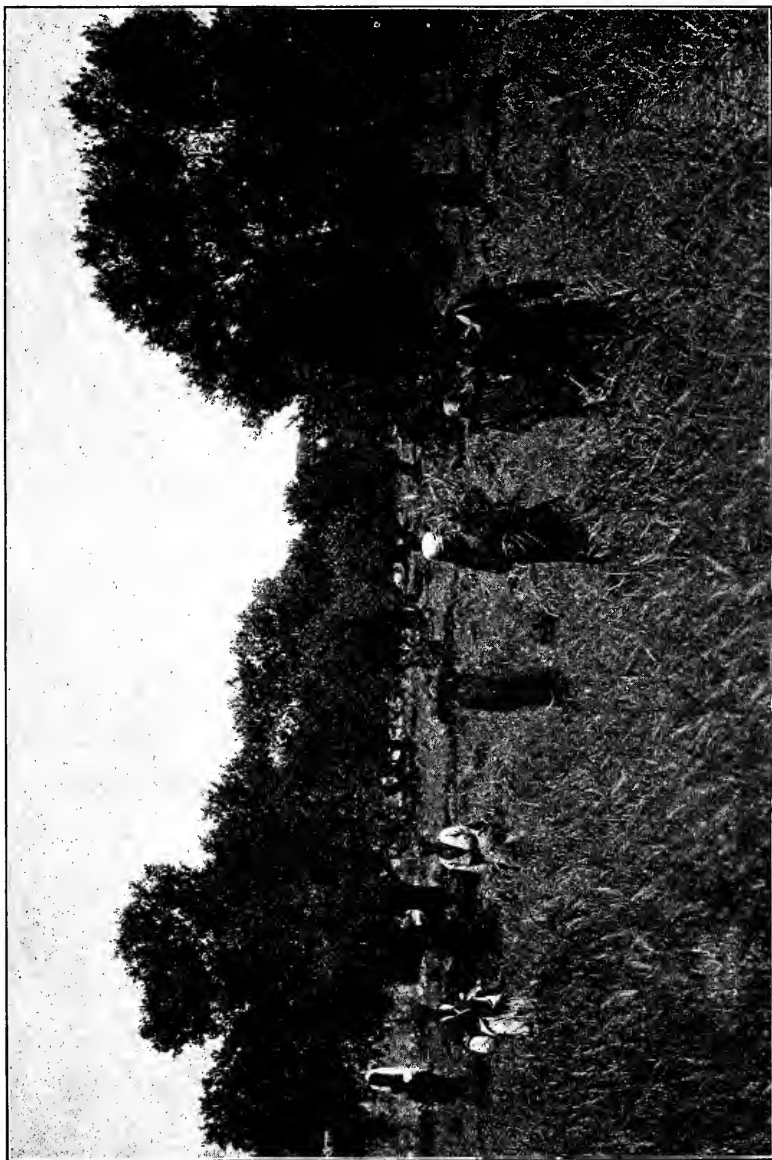
When we examine the character of Paul's teaching, we shall understand better his methods. In the first place, we observe in him a straightforward, steadfast purpose, inspired by a consciousness of the truth of his message. For this reason he could say, “I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). He knew that his message contained the only hope of salvation for men, and he therefore labored with the express object of converting men and women. And although his message was a stumbling-block to the Jews and foolishness to the Greeks, his confidence in it was unbounded. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). If we believe and accept the Word of God as it is, there is nothing to hinder us from going forth to-day inspired with the same consciousness of the truth of our message.

Paul had a definite conviction of his calling from God to the work in which he engaged. He declared himself to be "an apostle, not of men, neither by man, but by Jesus Christ" (Gal. 1:1). And he was conscious of the source from which he received this gospel; for he says, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). "For I have received of the Lord that which also I delivered unto you" (1 Cor. 11:23).

The account of Paul's conversion and call to the ministry is recorded three times in the Acts (twice as related by himself when on trial). Before Agrippa he proclaimed, in language unmistakable, the reality of his divine call to the Gentiles. He related there that when the Lord appeared to him on the Damascus road he cried out, "Who art thou, Lord?" and that the reply was: "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:15-18).

The Pauline doctrine was definite and radical. He made no effort to win the favor of the masses by flattery or by compromise. He did not represent the pagan nations as being children of God merely with imperfect forms of worship; hence his effort was not to



Harvesting in the Holy Land

“trim the dimly glowing lamp of God in the heathen temple.” On the other hand, he said, “The things which the Gentiles sacrifice, they sacrifice to devils” (1 Cor. 10:20). He did not recognize so much of good in all men as to prescribe for their need a mere improvement secured by gradual evolution to a little higher type.

Paul’s doctrine was that on account of their sins all men are lost—that “all have sinned, and come short of the glory of God.” He declared to the Romans that even those Gentiles who have not the written, revealed law have nevertheless God’s law written in their hearts sufficiently to fix moral responsibility (Rom. 2:14, 15), and that the Jews, notwithstanding their objective revelation, had also sinned against God, and he quoted their own Scriptures to sustain his charge. He then summed up his argument in the words, “We have before proved both Jews and Gentiles, *that they are all under sin*” (Rom. 3:9). Upon this conclusion he predicated his doctrine that the only hope for the world was to be found in Jesus Christ. The entire world is lost in sin; salvation is in Christ alone. All men are in a state of spiritual death; there must be a new birth, a quickening into divine life, and this life is to be found only in God’s Son.

In setting forth the exclusive way of Christ, the apostle exercised divine wisdom, but this did not detract from the clearness and definiteness of his teaching. When the city of Ephesus was convulsed in a mighty uproar occasioned by Paul’s preaching, the town clerk stated that Paul had not blasphemed their goddess (Acts 19:37). But though the apostle carefully refrained from railing on their religion, he was also careful to set forth the truth so clearly and positively that it would make a distinct line of cleavage between the way of idolatry and the way of Christ: it was this that caused the tumult. When the acceptance of the truth found outward expression in deeds, insomuch that a bonfire was made of the books on incantation and magic, the hearers knew full well that Paul’s declaration that there was only one true and living God meant the rejection of Diana. Paul made no effort to avoid this issue.

So also at Athens. Standing on Mar’s Hill within sight of the greatest temples of idolatry, the apostle displayed remarkable tact and wisdom in pointing out the altar inscribed TO THE UNKNOWN GOD, and making this God the subject of his remarks—thus avoiding the charge of introducing a new deity. But he made no attempt to conceal or veil the actual truth: his message was clear and the issue

inevitable. He plainly showed that the systems of idolatry were inefficient and that salvation is to be obtained only through that "unknown God," who had revealed himself to the world through Jesus Christ.

The definiteness of Paul's general teaching becomes even more apparent when considered in its relation to his well-defined doctrine of the wrath of God. His preaching was not of a mere advisory nature—not simply a setting-forth of something which was in his opinion desirable because better than his hearers' attainments: his preaching was authoritative; *the message which he delivered was the message of God*. To reject that message meant to reject God and to be in the end rejected by God. "For the wrath of God is revealed from heaven against all un-

The Wrath of God



A Syrian Threshing-Floor

godliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9)|

The nature of Paul's message, as I have just set forth, necessitated moral choice and action on the part of the hearers. The issue was ever clear before them, and they were made to realize that the way of truth set before them was the way of *life*. It is evident that he so presented the gospel as to demand their decision either for or against it; and when they rejected his message, he rejected them. He did not simply leave

Moral Decision and Action

them, but he openly rejected them, and thus kept a clear line of distinction between those who accepted the truth and those who refused it. When the Jews at Antioch in Pisidia, "spake against those things which were spoken by Paul, contradicting and blaspheming," the apostle waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, *lo, we turn to the Gentiles*" (Acts 13: 45, 46).

So also at Corinth. "When they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: *from henceforth I will go unto the Gentiles*" (Acts 18: 6).

Rejection was always a possibility. The apostle's conduct on such occasions was determined by the nature of the message itself. He could not go on teaching truth which required moral decision and action to those who had already rejected it. He was ready to do as Christ instructed the disciples, "Shake off the dust of your feet, and go unto another city." "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus" (Acts 19: 9).

The same gospel presented clearly today requires the same moral decision; and when people refuse to act on the teaching, we should turn to those who are ready to receive it. If we continue year after year to preach to those who constantly refuse to act upon it, we become mere instructors of the intellect. The gospel demands moral response, and we must demand it.

The result of Paul's teaching was the separation from the world of a society of men and women whose hearts responded to the truth.

And this was the object. Paul did not talk vaguely about civilizing the whole race and Christianizing the world; but he believed, as did Peter, that God "did visit the Gentiles *to take out of them a people for his name*" (Acts 15: 14). This company of called-out ones was the body of Christ, his church, a peculiar treasure, *a special people*. Membership in this society was not offered on easy terms, but could be secured only by such a moral response to the truth as would lead to the rejection of the old life, and a willingness to labor and suffer for Christ.

Nor was Paul's teaching merely individualistic; it was social. He

**A Unified
Church; A
Special People**

did not represent himself as an isolated minister, but as an apostle of the church of God, a fellow laborer with others. According to his teaching, the individual believer who is united with Christ becomes by virtue of this union an actual member of a composite body of Christians, with whom he is united by spiritual ties as definitely as to the Lord himself. Paul held and taught the visible unity of all believers in Christ. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: *in whom ye also are builded together* for an habitation of

God through the Spirit" (Eph. 2: 19-22).

The message of Paul was attested by the manifestation of divine power. Through the preaching of the gospel "the power of God unto salvation" was continually manifested in the transformation of men and women



Pyramid at Sakkarah, Egypt

from a life of sin to holiness. But this is not all. At Iconium "the Lord gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands" (Acts 14: 3). At Ephesus God "wrought special miracles by the hands of Paul," so that within two years "all they which dwelt in Asia heard the word of the Lord Jesus" (Acts 19: 9, 10). It was not Paul's presence and personal influence alone that won his point in the Jerusalem council, but the declaration of the "miracles and wonders" that God had wrought by him among the Gentiles (Acts 15: 12). Again, as proof of the reliability of his preaching, in contrast with the doctrine of Judaizing teachers, Paul directs the Galatians to a consideration of the "miracles" which he had wrought among them by the Spirit of God (Gal. 3: 5). And among the Corinthians "signs, and wonders, and

Manifestations
of Divine
Power

mighty deeds" occurred (2 Cor. 12:12). One of his mighty works was the casting out of devils.

With an understanding of the nature of Paul's message and work we are prepared to understand in a great measure the secret of his extraordinary success. The manifestations of God's power attracted hearers and attested the truth and authority of his message. The definiteness of his teaching and the demand of moral response brought out a clear, distinctive people, who, being fully convinced of the divine nature of the work, were ready to devote their entire energies to the propagation of that gospel which alone can save men. Thus, the apostle was not isolated in his efforts, but was supported and assisted by numerous brethren. Napoleon's success in war was largely due to the fact that his hands were upheld by a score of marshals scarcely less distinguished than himself. So also Paul's great success in the gospel was not due merely to nicely arranged "methods," nor to his personality and qualifications alone, but to the divine life of the movement of which he formed only a leading part.

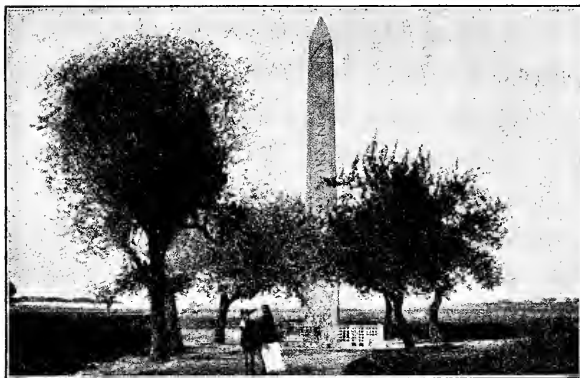
We are now better able to understand the methods of the apostle Paul; for, as I have already stated, the methods that he pursued were largely the natural result of the character of his message. Except in a few instances I can not see how his course could have been essentially different from what it was. His definite preaching produced certain results and brought out a special people, who required spiritual care and oversight, and this determined his relationship with the body of believers; so that force of circumstances naturally suggested some of the methods which he employed. Nevertheless, in some things there is unmistakable evidence of clear, deliberate foresight and plan.

Roland Allen has shown that Paul evidently made a deliberate choice of certain strategic points for the establishment of the gospel.* In the first place, he confined his labors to those countries whose government was administered by the Romans. This afforded him, a Roman citizen, a degree of freedom and security not otherwise possible, and also gave the churches whatever advantages were to be had under a strong government. "But he did not only seek Roman protection. He found under the Roman Government something more than peace and security of travel. He found not only toleration and an open field for his preaching, there was

*Missionary Methods; St. Paul's or Ours? p. 15. Under this heading I have closely followed Mr. Allen.

also in the mere presence of Roman officials an influence which materially assisted his work. The idea of the world-wide empire which they represented, the idea of the common citizenship of men of many different races in that one empire, the strong authority of the one law, the one peace, the breaking down of national exclusiveness, all these things prepared men's minds to receive St. Paul's teaching of the kingdom of Christ, and of the common citizenship of all Christians in it."

The places where Paul labored were centers of Greek civilization. The Greeks were a people remarkable for their learning, and, although they had been subdued politically by the strong arm of Rome,



Obelisk at Heliopolis, Egypt

their intellects had not been bound, so that, as some one has said, the mighty genius of Greece "captured, led captive her captor." The influence of Greek civilization fostered a general diffusion of knowledge throughout the Roman Empire. In those days even Tarsus, in

Asia Minor, was famous for its schools, and Alexandria and Antioch, Ephesus and Thessalonica, as well as Athens and Corinth, were centers of Greek influence and education. Greek was the common medium of communication everywhere, and the apostle, preaching in Greek and writing in Greek, could reach the masses of people, especially in those cities that were strongly influenced by Grecian civilization. In such places the apostle found thousands of people whose minds were already sufficiently opened to give him access with the gospel to their understanding. I am satisfied that he deliberately selected these places on account of their offering superior access to the people.

But in entering these cities Paul always went first to the Jewish synagogues and there began his work. The Jews were everywhere. "For Moses of old time hath *in every city* them that preach him, being read in the synagogues every Sabbath-day" (Acts 15:21). There was also an advantage in beginning with the Jews. Under the Roman Government the Jews enjoyed peculiar advantages, freedom of religion, and

the administration of their own law. Paul came among them as a Jew. As the gospel stands rooted in the Jewish Scriptures, Paul had here a tremendous advantage in introducing the gospel, by having before him a class of people who were familiar with the texts which he used. And even when he was rejected by the synagogue, there was this advantage: that his work thus stood out clearly and distinctively as being separate from Judaism, not bound by its exclusiveness, but universal. But as the Jews had the Scriptures, they were, or should have been, the best prepared to receive that gospel which is built upon them; therefore it was consistent that the offers of salvation should be presented to them first. I refer to these facts to show that Paul deliberately sought for, and took advantage of, those favorable conditions which religious training and secular education had provided as if for the reception of his gospel.

Paul's object in each case was the evangelization of the province, but in order to accomplish this he endeavored to plant the gospel in a few chief cities of that province. In evangelizing them he evangelized the province, for these places were designed to be centers of spiritual light and influence from which the work might spread. Says Allen:

"We have often heard in modern days of concentrated missions at great centers. We have often heard of the importance of seizing strategic points. But there is a difference between our seizing of strategic centers and Paul's. To seize a strategic center we need not only a man capable of recognizing it, but a man capable of seizing it. Most of the people who walk into London are lost in the crowd. A great center may be a swamp which absorbs, as well as a source from which flows life-giving power to all the country round.

"And the seizing of strategic points implies a strategy. It is part of a plan of attack upon the whole country. Concentrated missions at strategic centers, if they are to win the province, must be centers of evangelistic life. In great cities are great prisons as well as great railway stations. Concentrated missions may mean concentrated essence of authority or concentrated essence of liberty. A concentrated mission may be a great prison or a great market. It may be a safe in which all the best intellect of the day is shut up, or it may be a mint from which the coin of new thought is put into circulation. A great many of our best men are locked up in strategic centers. If once they get in they find it hard to get out."

Another noticeable feature of Paul's system, and one that in no small degree contributed directly to his great success, was the practise of what we today would term the evangelistic method of establishing churches. No church that Paul raised up could get the idea that he was

building up a work for his own benefit. They knew that he could not be localized. I suppose that any one of these local churches could have retained Paul permanently to their advantage; but if he had settled down thus to work, he would have lived and died in comparative obscurity, and a large measure of his success would have been lost.

**Evangelistic
Method**

Paul attempted to make the new converts feel that the gospel which he preached was *theirs*, and that in accepting its benefits they also accepted its responsibilities, became obligated to perpetuate their own work and spread it to others. This attitude toward them encouraged the development of local workers, and as soon as the new converts became sufficiently settled to be trusted, the apostle stepped aside and gave room for their development. This is an important point. The presence of able men—leaders of thought and action—tends to prevent others from developing and realizing themselves. This has been confirmed by my own observation. I have known men of great talents to settle down as local pastors and while thus engaged not to raise up a single effective minister; whereas, on the other hand, some men of less ability have made remarkable records in the number of able ministers whom they have raised up. The reason for this is clear: the first became centers around which everything revolved, while the latter merely made their presence felt long enough to fix responsibility and then *made room for others*. Any man whom God can use in raising up new congregations can soon establish one such church that will occupy the rest of his life in caring for it himself; whereas the same man, working according to the Pauline method, can easily raise up many such churches and have them all well cared for by those who can not do the work that he can do. And this introduces another point.

When Paul established new churches and then went away, he did not forsake them entirely, but continued to exercise a general oversight of them. For this reason, in enumerating the various things that weighed upon his spirit, he mentioned the daily "care of all the churches" (2 Cor. 11:28). Whenever possible he visited these churches occasionally, or he engaged some one else to look after certain matters connected with them; as, for example, Titus in Crete (Tit. 1:5), and Timothy at Ephesus (1 Tim. 1:3). And he also wrote epistles to them when occasion demanded such.

**General
Oversight**

But the chief point in the apostle's methods which I wish to impress as one secret of his marvelous success, is the fact that in raising up a congregation, even among the heathen, he so labored and

fixed responsibility upon others that in a very short time he could release himself from its ordinary ministrations and be free to plant the truth in other cities.

The great church at Ephesus, the center of spiritual light from which "all they which dwelt in Asia heard the word of the Lord Jesus," was only two years old when Paul left it; yet four months later, when the apostle was passing near that city and halted at Miletus, there were in Ephesus a number of elders whom the Holy Ghost had made overseers. Doubtless these elders were raised up and set in their position while the apostle was with them; but as they were young in experience, he summoned them to meet him at Miletus, that he might impart some further instructions, advice, and warnings (Acts 20).



Egyptian Water-Carriers

That the apostle's method in regard to the financial affairs of the churches was altogether different

from the practises of modern times on the mission fields can be easily shown by the Scriptures. Without burdening the reader with a vast array of texts supporting my statements, I will simply refer to certain well-known facts.

Financial System

In the first place, the apostle did not enter the ministry as a profession, in order to make a living, but he had a definite call from God; therefore he says, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16). Under certain circumstances and in certain places, as at Corinth, Paul labored with his own hands to support himself while preaching, but he afterwards confessed to the Corinthians that in this he did wrong, for by bearing his own expenses he failed to teach and develop the church along one of its distinct lines of duty (2 Cor. 12:18); and by letter he made known to them God's own appointed way for the support of his ministers (1 Cor. 9:7-14). Paul did receive gifts from his con-

verts, and he praised the Philippians because they 'sent once and again unto his necessity' (Phil. 4:15, 16); and he informed the Corinthians that while he was wronging them by not teaching them their duty towards him he "robbed other churches, taking wages of them," to do the Corinthians service (2 Cor. 11:8).

But whatever financial help churches sent to Paul to assist him while he was laboring to raise up other churches, it is evident from the Scriptures that the churches were themselves financially independent. Each church, or province at least, were instructed to support its preachers and to remember its poor; but with the single exception of the general effort made to raise money for the relief of the poor saints at Jerusalem, "there is not a hint from beginning to end of the Acts and Epistles of any one church depending upon another." That exception was evidently a special occasion, and no part of the regular financial plans of the church.

The study of apostolic methods of finances leads me to a consideration of present-day methods of financing and conducting missionary work. And lest I should be open to the charge of being biased in my views and criticisms of Protestant missionary enterprises, I will make various quotations under this heading from no less an authority than Roland Allen, who has had an extensive experience on the Protestant missionary field.*

After speaking of the prevalent conception that the stability of a church depends upon the permanence of its buildings and that therefore the first step in establishing a mission is generally to draw large sums of money from home, secure a building-site, and commence building, Mr. Allen goes on to say:

"Thus the foundation of a new mission is primarily a financial operation. But it ought not properly to be a financial operation, and the moment it is allowed to appear as such, that moment very false and dangerous elements are introduced into our work.

"By our eagerness to secure property for the church we often succeed in raising up many difficulties in the way of our preaching. We sometimes, especially perhaps in such a country as China, arouse the opposition of the local authorities who do not desire to give foreigners a permanent holding in their midst. We occasionally even appeal to legal support to enforce our right to purchase the prop-

*Missionary Methods; St. Paul's or Ours?

erty, and thus we begin our work in a turmoil of strife and excitement which we might have avoided.

"We load our missionaries with secular business, negotiations with contractors, the superintendence of works, the management of a considerable establishment, to which is often added anxiety about the supply of funds for providing and maintaining the establishment. In this way their attention is distracted from their proper spiritual work, their energy and power is dissipated, and their first contact with the people whom they desire to evangelize is connected with



Bedouin Tents in Syria

contracts and other purely secular concerns. It is sad to think what a large proportion of the time of many of our missionaries is spent over accounts. It is sad to sit and watch a stream of Christian visitors calling upon a missionary, and to observe that in nearly every case the cause which brings them is money. They are the financial agents of the mission."

Our author then proceeds to show that in thus placing externals first a wrong impression is made and that the natives do not and can not see that there is any divine spirit back of these things. Then he says:

"Now, the purchase of land and the establishment of foreign missions in these establishments, especially if they are founded in the

face of opposition from the local authorities, naturally suggest the idea of a foreign domination. The very permanence of the buildings suggests the permanence of the foreign element. The land is secured, and the buildings are raised, in the first instance by the powerful influence of foreigners. That naturally raises a question in the native mind why these people should be so eager to secure a permanent holding in their midst. They naturally suspect some evil ulterior motive. They suppose that the foreigner is eager to extend his influence and to establish himself amongst them at their expense. In China, particularly, the common idea prevalent amongst the people is that to become a Christian involves submission to a foreign domination. This conception has a most powerful effect in deterring the people from approaching the missionary or from receiving his teaching with open minds. I think it is now almost universally admitted that the permanence of foreign rule in the church ought not to be our object in propagating the gospel. But by taking large supplies with us to provide and support our establishments and organizations we do in fact build up that which we should be most eager to destroy.

Moreover, we do not want to produce the impression that we design to introduce an institution, even if it is understood that the institution is to be naturalized. Christianity is not an institution, but a principle of life."

The whole tendency of this course is to impress the natives that the religion which these people have is foreign. When foreign people come and build up such institutions with foreign money and in foreign style, the natives can scarcely avoid this idea. And yet this is the very thing that should be avoided, for it is one of the greatest difficulties that a missionary can encounter.

Furthermore, this wholesale practise of bringing all supplies from home is a ruinous policy, in that it prevents the native church from comprehending its financial obligations and responsibilities. We believe that eventually the native churches should become self-supporting; but unless they are taught this, and held to practise it to the best of their ability from the beginning, they will never become self-supporting. Moreover, if we build up among them elaborate institutions, in Western style, and thus associate in their minds religion and elegance, they can never support such a system. In our very efforts to have everything nice and inviting according to our way of thinking, we are doing positive harm to the work, in thus imposing Western standards upon Eastern people—standards which in their social condition they are unable to maintain.

“By the establishment of great institutions, the provision of large parsonages, mission houses, churches, and all the accompaniments of these things, we [Protestants] tie our evangelists to one place,” criticizes Mr. Allen. “They cease to be movable evangelists, and tend to become pastors. From time to time they go out on tour, but their stations are their chief care, and to their stations they are tied. Even if they find that the station is not well chosen, so much money is invested in it, that they

**Further
Hindrances**



Syrian Peasant Plowing

can not easily move. Even if some new opening of larger importance is before them, they can not enter into it without serious and financially difficult adjustments.

“Further, these establishments make it very difficult for any native to succeed to the place of a European missionary. The Christians gathered round the stations are very conscious of the advantage of having a European [or American] in their midst. He has influence with governors, merchants, masters. He can give valuable recommendations. He can return home and plead for his people with societies and charitably disposed individuals. He can collect money for his schools and hospitals. In time of need and stress he can afford to expend much. He is, or is supposed to be, above the common temp-

tations of the people. He is naturally free from local entanglements. He can not be accused of seeking to make places for his relations. His judgment is impartial, his opinion unbiased by any divisions or jealousies of local society. All these things incline the native converts to prefer a European to a native as the head of their station. Consequently, it is very difficult for any native to succeed him. The native has none of these advantages. He can not tap the sources of supply, he can not exercise the same charitable liberality, he can not expect, as of right, the same confidence. He is liable to attack from all sides. He has not even the prestige which attaches to a white face. His position is well-nigh impossible. Moreover, if a native is put in charge of a station, he naturally expects to be paid at the same rate as his white predecessor. If he is not so paid, he feels aggrieved. It is useless to explain to him that a native ought to be able to make one rupee or one dollar go as far as six or seven in the hands of a European. To him the salary for this work, this post, has been fixed at so much, and if he occupies the post, he should receive so much. But native Christians, left to themselves, would never have created such a post, and sooner or later they will abolish it. They are accustomed to other standards, and other methods of payment, or support, for teachers. Thus by the establishment of these posts we are creating serious difficulties. We say that we hope the day is not far off when natives will succeed to our places and carry on the work which we have begun. By the creation of these stations we have put off that day."

Paul had none of the troubles of the modern financial agent of foreign missions, for he had no regular funds of the church to administer. In his day churches were established, grew up without external financial help, and provided for themselves as best they could. And being thus taught to supply their own needs by individual sacrifice, they were not apt to be imposed upon, as are foreign missions today, by a numerous class of people seeking only some pecuniary benefit. The conditions on many foreign fields today can be described in these few words: Bring plenty of money from abroad, build up a fine institution through which the natives can hope to secure some pecuniary advantage, and the institution will soon be filled (which some, who look upon externals, would call a great work); but take away all temporal inducements and advantages, and tell these same natives that they must build up their own work by denying themselves and sacrificing such things as they have, and the great majority would forsake you immediately.

As I have already observed, one of the main reasons why we find it difficult to make native churches self-supporting is that the standard which we set for them does not agree with their conditions. If there are only a few native Christians in a local church, poor in this world's goods, and we begin by purchasing a building-site for \$1,500 or \$2,000, and then plan the erection of some institution at an expense of many thousands more, of course the local church can not support that nor maintain it after it is built. I feel convinced that as a church we must give more attention to the Bible standard of proceeding on such lines, and stop lending so much encouragement to this dangerous notion that native churches everywhere can look to America or some other foreign place for the erection of their chapels, the support of their native workers, etc. The church in America can not bear the financial burden of the churches of the world; and unless we promptly discourage this ruinous practise, it will soon become a weight upon the neck of our missionary cause that will drown all extension work in the depths of the sea.

But this matter of foreign self-supporting churches does not lessen the financial obligations of the home church to all of its missionaries: it rather increases these obligations to such apostles of the church when they work according to the true Pauline methods. We have already shown that the local churches Paul planted were financially independent of each other so far as their own local support was concerned; but we can easily show that the established churches of that day realized their financial obligations to the ministers whom they sent forth to plant the gospel in new fields. While at Corinth, Paul received such assistance, for he afterwards wrote to them, "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8). While preaching at Thessalonica, he received support from the church at Philippi; for he says: "Even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:16). This language seems to imply that they were in the habit of doing this; and, furthermore, the apostle expected it of them, and even reproved them because they did not do better. Epaphroditus was obliged to overwork, and became sick as a result, simply because this church failed to do its full duty in this respect. "Because for the work of Christ he was nigh unto death, not regarding his life, to supply *your lack of service* toward me" (Phil. 2:30). And when that church did respond with financial help, Paul said, "Ye have well done, that ye did communicate with my afflic-

**A Proper
Method**

**Home Support
of Foreign
Missionaries**

tion" and "I rejoiced in the Lord greatly, that now at the last *your care of me* hath flourished again" (Phil 4: 14, 10).

That Paul expected the established churches to support him in his missionary efforts is shown by his letter to the Romans: "Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, *and to be brought on my way thitherward by you*" (Rom. 15: 24). He was willing to make this missionary journey to Spain, but he wrote for this church to bear his expenses. And after the Corinthian church was established, Paul expected their support also on his missionary trips. "And it may be that I will abide, yea, and winter with you, *that ye may bring me on my journey whithersoever I go*" (1 Cor. 16: 6). And again he informed them of his intention "to come again out of Macedonia unto you, and *of you to be brought on my way toward Judea*" (2 Cor. 1: 16). The church at Antioch understood its obligation in this respect; for when "they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem" on a certain mission, these brethren were "brought on their way by the church" (Acts 15: 2, 3).

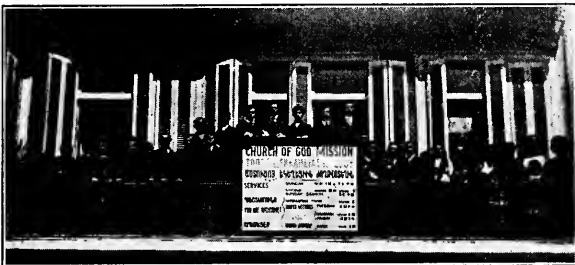
From these Scriptural examples we conclude that the home church is directly responsible for the financial support of all its foreign missionaries. There are many distinct advantages in this apostolic system when applied in actual work on the mission field. In the first place, the messenger of the church being in all practical respects financially independent of his hearers, he is above the detrimental suspicion of laboring for his own selfish interests. It enables him to build up a self-supporting local work; and, being under no binding obligations of this character, he is able to withdraw from the direct management of that particular work and to labor in new fields, thus making room for others.

In our eagerness to crowd things forward as we do in our own country, we are inclined to underestimate the native tact and ability to look after their own interests. But before we arrived on the scene, they managed in some way to provide their homes, such as they are; they operated their markets and shops, and conducted other business enterprises. No matter if they do not do such things according to our way; it is none of our business. Then why can they not manage in their own way the financial affairs of their own churches. *They can*; and if we allow them to do this, it will relieve us of a great deal of that mistrust of native honesty and ability in the handling of finances; for

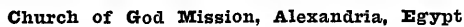
Native
Ability

While we were laboring in Alexandria, Egypt, the native church was more than doubled in numbers, and considerable interest was awakened among others. These conditions seemed to require efforts for a practical extension of the work beyond their present limits. It was suggested that a larger place, in a good location, be secured and fitted up for a place of worship. We assisted in selecting the place, and then the native brethren and sisters assembled together and talked over the conditions upon which it could be obtained for two years, and they arranged among themselves for its payment, each one agreeing to contribute whatever amount he felt able to give. When this was done, we felt clear to add a small offering to the general fund. Being with them, we felt free to act with them, but not to act before them or without them. Thus, all

An Exemplary Church



Church of God Mission, Alexandria, Egypt



In our missionary work we endeavored to give opportunity for the development of native talent. From the outset we let it be known to some that we would not remain with them permanently. This announcement we made in such a way as not to discourage them in their efforts, but, on the contrary, to encourage them and to impress upon them that they must prepare themselves to assume the responsibility of perpetuating and spreading the truth which God gave them. In other words, we determined not to assume any air of superiority towards them (which

is all too common among Americans and Europeans in the East) nor to convey the idea that our permanent services would be indispensable. And it was really surprising to us how rapid was the advancement of some dear souls who fully embraced the truth.

In addition to the pointed criticisms which Mr. Allen has made of the ordinary present-day method of introducing missionary work by the extensive construction of buildings, establishment of schools, hospitals, and other institutions, I wish to call attention to some other serious objections to this method. Hospitals have their place in the world, and schools for general education are not only desirable but indispensable; hence it is not my purpose to criticize such institutions as institutions, but only the method of putting these forward as the first and most important feature of missionary work.

**Education and
Compromise**

The evils inherent in this system are apparent to spiritual-minded people who have had practical experience on the mission field. In the first place, the primary importance attached to such institutions creates a false impression upon the minds of the natives, for it directs their attention to external things rather than to spiritual things. Again, the proper maintenance of these institutions involves a limiting of the pure gospel of Christ. The ministers who are determined to preach a full gospel and who begin their work in a village by establishing a school, can not obey the instruction of Christ nor follow the example of the great missionary, Paul, in case their spiritual message is not well received—they can not “shake off the dust of their feet” and depart unto another city. Although their message receives no moral response whatever on the part of the people, their own buildings hold them to the place.

But this is not all. The successful operation of these schools is dependent upon the community; and if the patronage of the people is to be secured and retained, it is essential that the schools must in a great degree conform to their prejudices. *Distinctive doctrines and practises which are contrary to public sentiment must be avoided.* So vital is this point that some of the most successful Protestant bodies maintaining schools in that part of the world where we were do not require baptism of those native Christians who desire to enter their churches, but accept them as they are, with their triune infant immersion.

In a conversation with a well-educated and leading minister in the East I had occasion to ask him concerning the form and manner of baptism practised by his denomination in those countries. He

replied that in the infancy of their work there this subject caused them considerable difficulty and that their ministers met in conference to decide what should be done. Some desired one method and mode of baptism, some another. They finally reached an agreement. To quote the minister: "After considering the matter from all sides, we concluded that since all the churches of the East baptize infants we also would adopt that practise, so as to avoid friction." He made no reference to the Bible standard on this subject, but merely said "*we considered*" and "*we concluded.*"

Take, for example, an educational institution which seeks to enroll students from among the Moslems, Druses, Jews, Maronites, Gregorians, and the Greek Orthodox. Now, a school conducted merely as a school could perhaps be accommodated successfully to the demands of these various classes of people; but when the attempt is made to give the institution a Christian missionary character, it is evident that doctrinal distinctiveness and exclusiveness must be sacrificed. Instructors and preachers who have definite convictions of truth must of necessity suppress them or merely mention them in an apologetic, timid way. A certain college student who attended our meetings and heard clear, definite teaching said to me, "Our preachers dare not preach the truth as you are preaching it." If a school is so situated that its students must be drawn chiefly from among the Greek Orthodox, its favor with the people and its ultimate success will be more certain if it is so conducted that the Greek bishop and priests will be free to occupy the chief seat of honor on special occasions. I have investigated this matter carefully, and *observation and experience convinces me that the officials of schools dare not publicly endorse and practise a full, distinctive gospel.*

I have no disposition to criticize educational work *as such*. In this respect Protestant missionary societies are doing a grand work in the East, a work that is helpful and elevating to the country. And their methods may be the methods best adapted to the character of their message and work. But this I say: that we who have been entrusted with greater light and who believe in preaching and practising a full gospel, should not make the fatal mistake of limiting our message in an effort to conform to their methods. Their methods have created a sentiment to the effect that missionary work is maintaining schools, and maintaining schools is missionary work; but we should not allow such sentiment to direct us into an effort to make a showing also by emulating Protestants in their building-operations.

**Final
Suggestion
and
Exhortation**

Let us follow the apostolic example and raise up churches; then when strong churches are established, we can also establish schools, if need be, and do the same kind of work that Protestant schools are doing—*educate children*; but with this difference: these schools, being composed of those who are favorable to the truth (though not necessarily limited to such), would not be subject to traditional sentiment. The result would be that instead of school-work going before and limiting the message of God's pure gospel, that work of the church for which Christ died would be placed in its proper position—in front.

HOMeward BOUND

HOMeward BOUND

Before leaving America, we had decided to return in the early part of the year 1914. Accordingly, in the month of March we made our plans to bid farewell to the dear ones whom we had learned to love in Syria, and to sail homeward.

On the morning of our departure, March 29, a large number of our friends and neighbors gathered at our house, and the sadness of parting resembled that of a funeral. Although Sister Hittle and Sister Laughlin had made arrangements to move into the house that we had occupied and to continue the meetings as before, those who were so closely united to us by the bonds of spiritual love and fellowship in Christ felt our departure keenly, and a number of them came to Beirut and went with us out to the ship. I was reminded of the farewell at Miletus of Paul and the elders of the church who "accompanied him unto the ship." And how could I know but that I might also say with propriety, "and now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more"?

After a final and painful farewell our loved ones disappeared, and we swung out into the open sea. Then we took a parting view of the charming scenery on the shore. On the plain before us stately palm-trees lifted their heads, and here extensive olive-orchards were spread out; back of these rose the slopes of the Lebanon, dotted here and there with villages—and *Shweifat*, the scene of our residence and of many, many interesting personal experiences. But the sea was rough, and soon we were all confined to our room by seasickness. This annoying experience marred our anticipated pleasure of the trip down the Syrian coast. There were many pilgrims on the steamer, bound for Jerusalem; but when we reached Jaffa, the sea was so violent that passengers could not be landed. For hours we remained at anchor in the open sea, waiting for a lull in the storm, which never came; so finally the vessel proceeded to Port Said without disembarking her passengers. We were glad to step ashore in Egypt.

A Stormy Voyage

Proceeding to Cairo, we held meetings there for about ten days. At this time Haigouhi Ouzounian, daughter of Brother Ouzounian, **In Egypt** decided to accompany us to America, that she might become better acquainted with the work and receive the advantages of spiritual training in this country.

Brother Ouzounian accompanied us to Alexandria, where we spent a few days in meetings with the church; then on April 15 we bade the dear saints of Egypt farewell, and embarked on the North German-Lloyd steamship *Prinz Heinrich*. As our vessel sailed out of the harbor and the last view of our brethren in Christ faded away, I remarked that this separation from the saints in the East was even more painful than was our farewell to the saints of America, and even to our own relatives, when we departed Eastward-bound; for then we expected to return in a comparatively short time, but this separation might be final.

On the 18th we arrived in Naples. Here we spent some time in the city itself; in making an ascent of the neighboring volcano, **In Italy** Mount Vesuvius, then in eruption; and in visiting the excavations of Pompeii. On August 24, 79 A. D., Pompeii, a city of about 30,000 inhabitants, was completely buried by a fierce eruption of Mount Vesuvius. Herculaneum, another city, was also buried by the same eruption. During the middle ages the site of Pompeii remained unknown; but in 1748 some accidental discoveries drew attention to the site again, and since 1860 regular excavations have been in progress. Here we walked the paved streets along which Roman chariots rolled many centuries ago, and the ruts worn by the wheels are clearly seen. We entered the houses of the rich, the walls of which are still decorated with the well-preserved paintings of ages ago. Many of these paintings are decidedly obscene, insomuch that to some of the rooms admittance is granted to men only. This is proof that the inhabitants of the city were highly immoral.

After a short stop at Rome we went to Paris, where we spent some **Paris** time in viewing the sights of the city—its avenues, parks, and palaces—and in visiting the Tomb of Napoleon, the famous art galleries of the Louvre, the Tuileries, and other places.

In response to the request of the German brethren we again visited Essen, Germany, and spent about ten days with **Essen, Germany** them. Brother and Sister Arbeiter came from Switzerland in order to be in the meetings with us, and God gave us a very

precious and profitable time. We shall always remember the special kindness of Brother and Sister Doeber and the other dear brethren and sisters there. We felt sorry when the time came to leave them. We appreciated the company of Sister Haigouhi Ouzounian while on the Continent; for being able to speak Italian, French, and German, as well as English, she was able to act as our interpreter while traveling.

We went directly from Germany to London, England, where we stopped a short time, and then went on to Birkenhead. Here we re-

mained for some time in meetings with the saints. **In England and Scotland** Bro. W. H. Cheatham came from Ireland in order to be with us at that time. God blessed the meetings very much. In response to a request from Bro. Adam Allan I made a side-trip to Aberdeen, Scotland, and had a few services with the church there. I then returned to Birkenhead.

One feature of the meetings in England and Scotland which was specially enjoyable to us was the fact that we were now able to preach and work freely without the necessity of an interpreter. It seemed a relief to be able to pour out our heart's burden directly to the people.

On the 21st day of May we embarked at Liverpool on the White Star Line steamship *Baltic*, bound for New York. On the first night out of Liverpool we encountered a dense fog, and had the misfortune to collide with and injure a small steamer. I was informed that as a result of the accident the small boat was leaking badly, but the crew refused to leave it. I never learned its fate. We took on our steamer one member of their crew, whose hand was crushed in the accident. Much of the time we had foggy weather during our passage over the Atlantic, but we had no further accidents.

On the morning of May 30 we arrived safely in New York. We went out to the Missionary Home, where special meetings were **Arrival Home** being held, and we remained with them over Sunday. Monday we took train for Michigan; and the next day, June 2, we were rejoiced to be once more in the company of our relatives at our home near Grand Junction.

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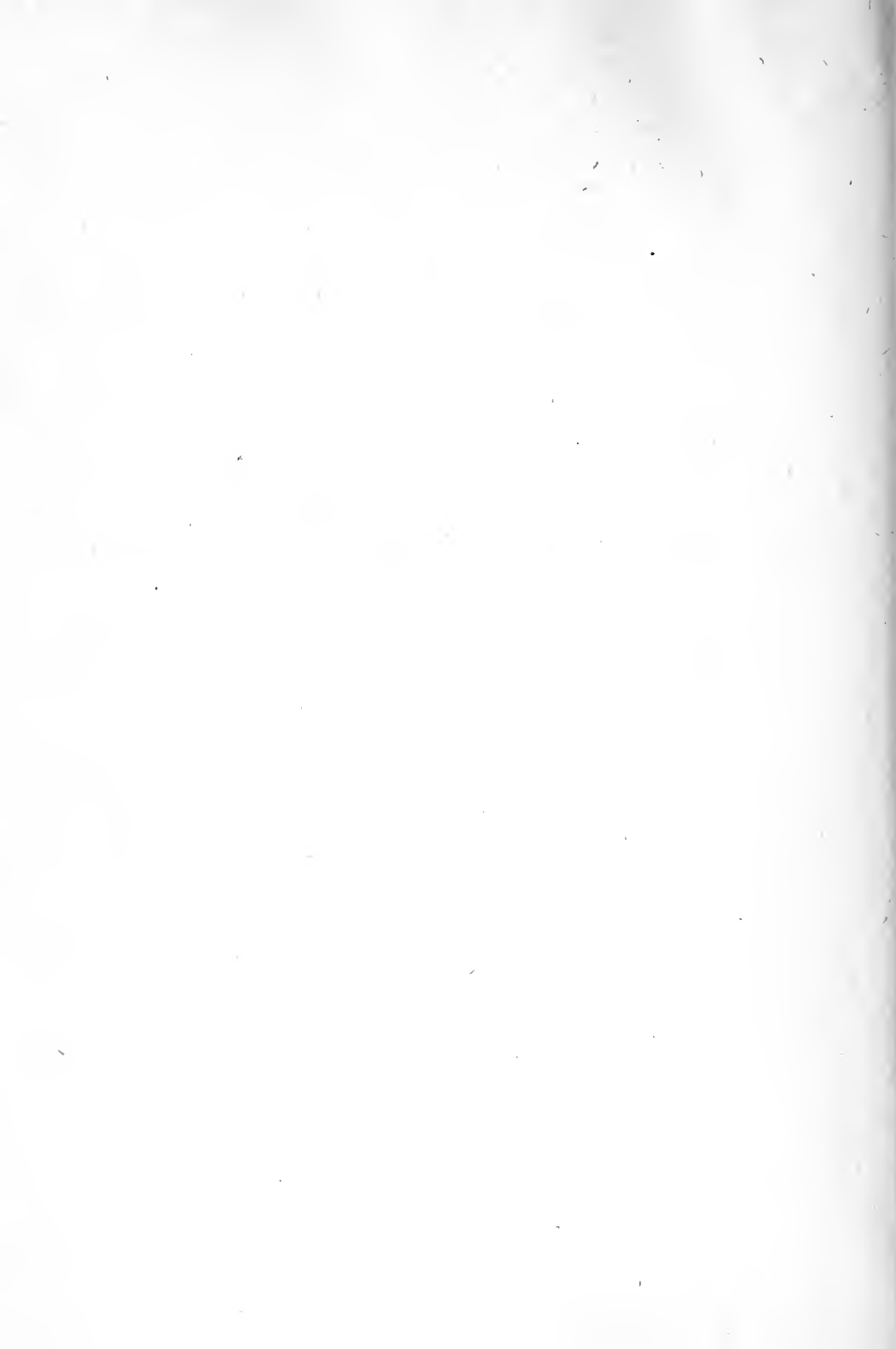
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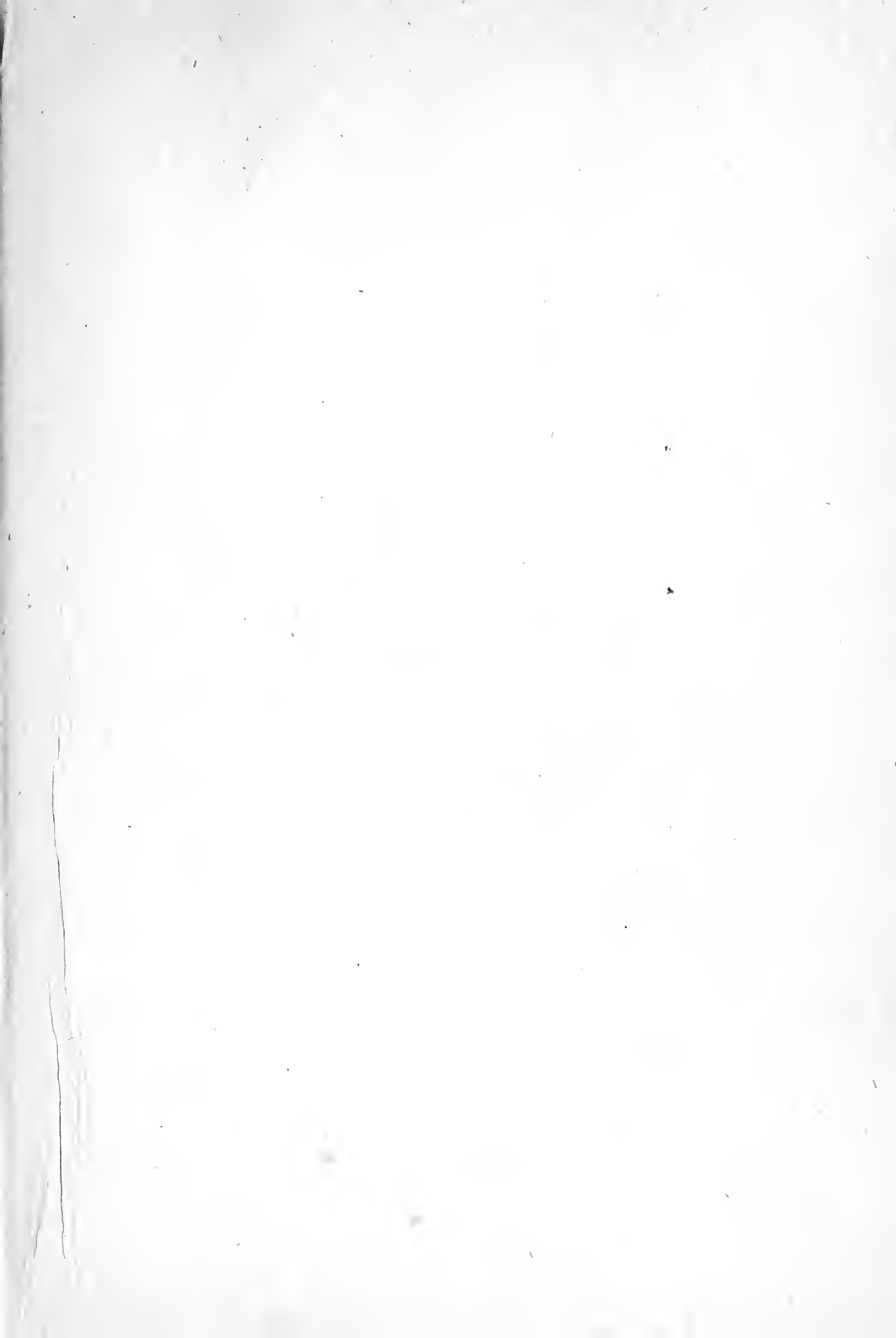
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